PARSHVANATH VIDYASHRAM SERIES

: 13 :

JAINA CULTURE

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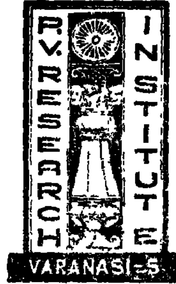
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PUBLISHERS' NOTE

The present book, the Jaina Culture, is a commemorative volume for the 2500th Nirvāṇa Anniversary of Lord Mahāvīra, the last Jaina Tīrthaṅkara, on behalf of the Institute. The book is not an exhaustive treatment of the subject. It is a brief but all the same a comprehensive reference to the subject. It can very well serve as an introduction to the beginners as well.

There is nothing very much dramatic about the life of Lord Mahāvīra who became so in the person of Vardhamāna after having undergone extreme internal and external austerities and observances in his own person and demonstrated how much human being can be capable of in the realm of spiritual development and forbearance, compassion and helpfulness in objective sense also while subjectively he was working for the finding of the way to separate his own eternal principle of life (Jīva) from the non-essential and obstructing principle of matter (Ajīva) which was an inheritance of life from times without beginning. He concluded that the non-essential Ajīva or Karmic matter in its extremely subtle form which pervades the whole universe should be prevented its influx and mixture with the essential and the eternal principle of life (Jīva). Incidentally, this was the search not on pessimistic grounds but on real grounds, for the miseries and misfortunes are still present and even the highest expression of it in human form is as much afflicted with them as any other lower or undeveloped form of life.

Mahāvīra in discovering the way of Salvation in separation of Jīva from Ajīva, does not preach his way with vehemence. He commends his way to those who want to get rid of the attaching disabilities of this worldly life, birth

and death. He does not threaten those who want to stay in the present way of life if they think it is the best for them. The consequences need not be threatened. They are themselves there visibly enough.

To this extent there is unhappiness to the use of the description that Jainism believes in pessimism. Misery's presence is a reality and no amount of optimism has by itself solved the problem of freedom from it for any living being at whatever level. Jainism contemplates infernal abode as part of this world. It is eternal so far as its existence is concerned but the consignment of beings with such merits to that region is not everlasting. It has its end in due course. This course can be shortened by self-discipline and observances which are contrary to the usual behaviour of the infernal beings. Discontinuance of Ārta and Rudra Dhyānas and resort to their opposite virtues is helpful, and always and everywhere available.

The Jaina Tradition says that Lady Triśalā, the mother of Vardhamāna, did not originally conceive him in her womb. It was Devānandā, a Brāhmaṇī, who had him. The Indra, the administrator, finding it to be incorrect ordered Hariṇaigameṣī to change the wombs to due places and caused Devānandā to know in a dream that her womb had been taken away from her by Triśalā,* the wife of Siddhārtha, the Kṣatriya.

This much indeed is dramatical about Mahāvīra. It may be that Triśalā was capable of exerting spiritual influence of extraordinary capability to change the being in her conception to one worth the fourteen auspicious dreams which were proceeding to visit Devānandā.

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*......हरणगमेसी सुर ने आकर। त्रिसला के उर दीना उस से छीना ॥
—बारामासा, जैन भजनमाला, र० पंडित सोहनलाल, अमृतसर;
प्रकाशक, जैन सभा, अमृतसर, वि० सं० १९५९.

The publishers thank the author and the Director of the Parshvanath Vidyashram Research Institute for having produced a book on a popularly understood subject in English, the ruling language of the age. It was necessary to do so in a popular style also. The first chapter of Antiquity and History is valuable for having given a chronology of the personalities and the ages involved so that the reader now finds no jumps but a regular narrative.

The Parshvanath Vidyashram Research Institute at Varanasi, is a Study Centre of Jainology of its own type. It began in 1937. It is well-organised and equally well-equipped for such study and research. It offers facilities to the research fellow like fellowship of Rs. 200/- p. m. for 2 years, library equipped with literature for such work, experienced and qualified Director who is also honorary professor at Banaras Hindu University for all guidance, monthly organ Shramana for expression of his thought, opportunity to publish his thesis when approved and nearness to the Banaras Hindu University. The working is non-sectarian and non-communal.

Rup Mahal,
N. H. 2.
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12. 5. 69.



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PREFACE

The present treatise gives an introduction to the Jaina branch of Indian culture. Jainism is one of the most ancient religions of India. It represents now the Śramaṇic (ascetic) culture in India. Indian culture is a composite culture. Brāhmaṇism and Śramaṇism are its two most predominant trends. This work presents a brief account of all the important aspects of Jaina culture.

The treatise is divided into nine chapters. The first chapter is devoted to the antiquity and history of Jainism. The second chapter gives a brief introduction to the Jaina literature. The next six chapters deal with different Jaina doctrines relating to reality, knowledge, judgment, karma, reincarnation and conduct. The last chapter presents an estimate of Jaina art and architecture.

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Mohan Lal Mehta

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JAINA CULTURE

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CHAPTER I

ANTIQUITY AND HISTORY

Culture is that complex which includes knowledge, belief art, morals, rules, customs and any other capabilities and habits acquired by man as a member of society. In other words, culture is the sum total of man's learned behaviour. The culture of the individual is mainly dependent on the culture of the society to which that individual belongs. Thus, the acquisition of culture is predominantly a social phenomenon. The application of a particular culture may be social as well as individual.

There are individual differences in a group or class or society. Similarly, we find social differences in the world. Some of these differences are purely non-cultural, whereas some differences are definitely cultural. A number of causes, individual as well as social, may be attributed to these cultural differences.

Indian Culture :

Indian culture is remarkable for its peculiarities. It consists of two main trends : Śramaṇic and Brāhmaṇic. The Vedic, Aryan or Hindu (in a restricted sense) traditions come under the Brāhmaṇic trend. The Śramaṇic trend covers the Jaina, Buddhist and similar other ascetic traditions. The Brāhmaṇic schools accept the authority of the Vedas and Vedic literature. The Jainas and Buddhists have their own canons and canonical literature and accept their authority.

Jaina Culture :

Jainism is one of the oldest religions of the world. It is an independent and most ancient religion of India. It is

wrong to say that Jainism was founded by Lord Mahāvīra. Even Lord Pārśva cannot be regarded as the founder of this great religion. It is equally incorrect to maintain that Jainism is nothing more than a revolt against the Vedic religion. The truth is that Jainism is quite an independent religion. It is even older than the Vedic religion. The Jaina culture, which represents now the Śramaṇic culture in India, is in negative terms, non-Vedic, non-Aryan and non-Brāhmaṇic. It has its own peculiarities. It is flourishing on this land from times immemorial. The Indus Valley civilization of Mohenjodaro and Harappa sheds some welcome light on the antiquity of Jaina culture. Of course, we cannot deny that there has been a good deal of mutual influences on both the currents of Indian culture. In fact, Indian culture is a composite culture. The two most predominant currents in the stream of Indian culture are Brāhmaṇism and Śramaṇism. They have greatly influenced each other, and thereby, contributed to the composite Indian culture. It is true that they have some similarities and certain common principles. But it is equally true that they have their own peculiarities and marked differences.

Iconism and Nudity :

The time assigned to the Indus Valley civilization is 3000 B. C. The Indus culture is quite different from the Aryan culture in the Vedic period. A comparison of the Indus and Vedic cultures shows that they were unrelated. The Vedic religion is generally not iconic. At Mohenjodaro and Harappa iconism is everywhere apparent. In the houses of Mohenjodaro the firepit is conspicuously lacking. There have been discovered at Mohenjodaro many nude figures which depict personages who are no other than ascetic yogis. Iconism and nudity have been two chief characteristics of Jaina culture.

The nude figures of Mohenjodaro clearly indicate that the people of the Indus Valley not only practised yoga but

also worshipped images of yogis. Along with the seated deities engraved on some of the Indus seals the standing deities on them also show the *kāyotsarga* posture. This posture of yoga or meditation is peculiarly Jaina.

Followers of Arhats :

There existed in India sects different from the Vedic faith long before Mahāvīra and Buddha. *Arhats* and probably *arhat-caityas* were also in existence before their birth. The followers of those *arhats* were known as *vrātyas*. They had a republican form of Government. They had their own shrines, their non-Vedic worship and their own religious leaders. They with their well-built cities and non-violent, non-sacrificial cult were the indigenous rivals and enemies whom the first Aryans had to encounter for settling and extending in this country. In the Vedic period some saints were known as *yatis* who probably belonged to the non-Vedic group, i. e., the Śramaṇic society. Some of the saints are described as naked which indicates that they practised stern asceticism. Such people who liked renunciation and abandoned all pleasures were the pillars of the Śramaṇic society, i. e., the society of the non-Aryans. The Brāhmaṇic view of life was quite different. It longed for long life, heroic progeny, wealth, power, abundance of food and drink and the defeat of the rivals. It seems that the idea of renunciation did not much appeal in the beginning to the Brāhmaṇic society, i. e., the society of the Aryans.

Jaina Philosophy :

The Jaina philosophy, no doubt, holds certain principles in common with Hinduism, but this does not disprove its independent origin and free development. If it has some similarities with the other Indian systems, it has its own peculiarities and marked differences as well. Its animism, atomic theory, karmic theory, etc., are quite peculiar.

Jaina Culture and Dravidian Culture :

In the opinion of some scholars the Jaina culture is identical with the pre-Vedic Dravidian culture. Both are simple, unsophisticated, clear-cut and direct manifestation of the pessimistic outlook. Jainism believes in pessimism, i. e., the conviction that life is full of misery. No trace of this type of pessimism is available in the optimistic attitude of the Vedic Aryans. An atheistic attitude and a kind of dualism between soul and matter characterise both the Dravidian religion and Jainism. The doctrines of transmigration and karma are peculiar to both the religions. They were unknown to the early Brāhmaṇas. The general tendency of scholars has been in favour of the theory that the Indus people were of Dravidian stock. The Mohenjodaro people were Dravidian, their language was a purely Dravidian language and their culture was also Dravidian.

Jainism and Buddhism :

Jainism and Buddhism represent the Śramaṇic culture. If we examine the antiquity of Jainism from the Buddhist and Jaina records, it will be clear that Jainism is older than Buddhism. The Nigaṇṭha Nātaputta of the Buddhist scriptures is none else but Lord Mahāvīra, the last *tīrthaṅkara* (fordmaker) of the Jainas. The place of his death is mentioned as Pāvā. The Buddhists often refer to the Jainas as a firmly established rival sect. Buddha made several experiments in the quest of enlightenment. But such was not the case with Mahāvīra. He practised and preached the old Nirgrantha Dharma. He made no attempt to found or preach a new religion. Buddha is even said to have entered the Śramaṇic (Nirgrantha or Jaina) Order of ascetics in his quest of enlightenment.

The Sāmaññaphala-sutta of the Dīgha-nikāya refers to the four vows (*caturyāma*) of the Nirgrantha Dharma. It shows that the Buddhists were aware of the older traditions of the

Jainas. Lord Pārśva, who preceded Lord Mahāvīra, had preached the four-fold Law (*cāturyāma dharma*). Mahāvīra adopted the same but added one more vow to it and preached the five-fold Law (*pañcayāma dharma*). This is clear from the Uttarādhyayana-sūtra of the Jainas. In this canonical text there is a nice conversation between Keśi, the follower of Pārśva, and Gautama, the follower of Mahāvīra. In this conversation the two leaders realise and recognise the fundamental unity of the doctrines of their respective teachers. They discuss the view-points of the four vows (non-injury, truth, non-stealing and non-possession) and five vows (chastity added) and come to the conclusion that fundamentally they are the same.

Historicity of Parsva :

The historicity of Lord Pārśva has been unanimously accepted. He preceded Mahāvīra by 250 years. He was son of King Aśvasena and Queen Vāmā of Vārāṇasī. At the age of thirty he renounced the world and became an ascetic. He practised austerities for eighty-three days. On the eighty-fourth day he obtained omniscience. Lord Pārśva preached his doctrines for seventy years. At the age of a hundred he attained liberation on the summit of Mount Sammeta (Parasnath Hills).

The four vows preached by Lord Pārśva are : not to kill, not to lie, not to steal and not to own property. The vow of chastity was, no doubt, implicitly included in the last vow, but in the two hundred and fifty years that elapsed between the death of Pārśva and the preaching of Mahāvīra, abuses became so abundant that the latter had to add the vow of chastity explicitly to the existing four vows. Thus, the number of vows preached by Lord Mahāvīra was five instead of four.

Neminatha :

Neminātha or Ariṣṭanemi, who preceded Lord Pārśva, was a cousin of Kṛṣṇa. If the historicity of Kṛṣṇa is accepted,

there is no reason why Neminātha should not be regarded as a historical person. He was son of Samudravijaya and grandson of Andhakavṛṣṇi of Sauryapura. Kṛṣṇa had negotiated the wedding of Neminātha with Rājīmatī, the daughter of Ugrasena of Dvārakā. Neminātha attained emancipation on the summit of Mount Raivata (Girnar).

Other Tirthankaras :

The Jaina tradition believes in the occurrence of twenty-one more *tīrthaṅkaras*. They preceded Neminātha. Lord Ṛṣabha was the first among them. It is not an easy job to establish the historicity of these great souls.

Mahavira :

Mahāvīra was the twenty-fourth, i. e., the last *tīrthaṅkara*. According to the Pali texts, he was a contemporary of Buddha but they never met. The early Prakrit texts do not mention the name of Buddha. They totally neglect him. This indicates that Mahāvīra and his followers did not attach any importance to Buddha's personality and teachings. On the other hand, in the Pali Tripiṭaka Mahāvīra is regarded as one of the six *tīrthaṅkaras* of Buddha's times. This shows that Mahāvīra was an influential personality and a leading venerable ascetic.

According to the tradition of the Śvetāmbara Jainas the liberation of Mahāvīra took place 470 years before the biginning of the Vikrama Era. The tradition of the Digambara Jainas maintains that Lord Mahāvīra attained liberation 605 years before the beginning of the Śaka Era. By either mode of calculation the date comes to 527 B. C. Since the Lord attained emancipation at the age of 72, his birth must have been around 599 B. C. This makes Mahāvīra a slightly elder contemporary of Buddha who probably lived about 567-487 B. C.

There are many references in the Buddhist canon to Nāṭaputta and the Nigaṇṭhas, meaning Mahāvīra and the

Jainas. The Buddhist canon refers to the death of Nātaputta at Pāvā at a time when Buddha was still engaged in preaching. According to Hemacandra, Mahāvīra attained liberation 155 years before Candragupta's accession to the throne. This leads to a date around 549-477 B. C. for Mahāvīra and places his death slightly later than that of Buddha. Some scholars support this view.

There is no doubt that Pārśva preceded Mahāvīra by 250 years. The Jaina canon clearly mentions that the parents of Mahāvīra were followers of Pārśva whose death took place 250 years before that of Mahāvīra (527 B C.). Since Pārśva lived for a hundred years, his date comes to 877-777 B. C.

Mahāvīra was not the inventor of a new doctrine but the reformer of a Law already long in existence. The Uttarādhyayana-sūtra gives a good account of this fact. The following is the essence of this account :

There was a famous preceptor in the tradition of Lord Pārśva. His name was Keśi. Surrounded by his disciples he arrived at the town of Śrāvastī. In the vicinity of that town there was a park called Tinduka. There he took up his abode in a pure place.

At that time there was a famous disciple of Lord Mahāvīra. His name was Gautama (Indrabhūti). Surrounded by his pupils he, too, arrived at Śrāvastī. In the vicinity of that town there was another park called Koṣṭhaka. There he took up his abode in a pure place.

The pupils of both, who controlled themselves, who practised austerities, who possessed virtues, made the following reflection :

'Is our Law the right one or the other ? Are our conduct and doctrines right or the other ? The Law taught by Lord Pārśva, which recognises only four vows, or the Law taught by Lord Mahāvīra (Vardhamāna), which enjoins five vows ?

The Law which forbids clothes for a monk or that which allows an under and an upper garment ? Both pursuing the same end, what has caused their difference ?'

Knowing the thoughts of their pupils, both Keśi and Gautama made up their minds to meet each other. Gautama went to the Tinduka park where Keśi received him. With his permission Keśi asked Gautama : "The Law taught by Pārśva recognises only four vows, while that of Vardhamāna enjoins five. Both Laws pursuing the same end, what has caused this difference ? Have you no misgivings about this two-fold Law ?" Gautama made the following reply : "The monks under the first *tīrthaṅkara* are simple but slow of understanding, those under the last are prevaricating and slow of understanding and those between the two are simple and wise. Hence, there are two forms of the Law. The first can but with difficulty understand the precepts of the Law and the last can but with difficulty observe them. But those between the two can easily understand and observe them." This answer removed the doubt of Keśi. He asked another question : "The Law taught by Vardhamāna forbids clothes but that of Pārśva allows an under and an upper garment. Both Laws pursuing the same end, what has caused this difference ?" Gautama gave the following reply : "The various outward marks have been introduced in view of their usefulness for religious life and their distinguishing character. The opinion of the *tīrthaṅkaras* is that right knowledge, right faith and right conduct are the true causes of liberation." This answer, too, removed the doubt of Keśi. He, thereupon, bowed his head to Gautama and adopted the Law of five vows.

It is clear from this account of the Uttarādhyayana-sūtra that there were two main points of difference between the followers of Pārśva and those of Mahāvīra. The first point was relating to vows and the second was regarding clothes. The number of vows observed by the followers (ascetics) of

Pārśva was four, to which Mahāvīra added the vow of chastity as the fifth. It seems that Pārśva had allowed his followers to wear an under and an upper garment, but Mahāvīra forbade the use of clothes. Preceptor Keśi and his disciples, however, adopted the Law of five vows without abandoning clothes. Thus, Mahāvīra's composite church had both types of monks : with clothes (*sacelaka*) and without clothes (*acelaka*).

Lord Mahāvīra was son of Kṣatriya Siddhārtha and Triśalā of Kuṇḍapura (or Kuṇḍagrāma), the northern borough of Vaiśālī. He belonged to the Jñātṛ clan. He was born on the thirteenth day of the bright half of the month of Caitra when the moon was in conjunction with the Hastottarā constellation. As the family's treasure of gold, silver, jewels, etc., went on increasing since the prince was placed in the womb of Triśalā, he was named Vardhamāna (the Increasing One). He was known by three names : Vardhamāna, Śramaṇa (the Ascetic) and Mahāvīra (the Great Hero). The name of Vardhamāna was given by his parents. He was called Śramaṇa by the people, as he remained constantly engaged in austerities with spontaneous happiness. Since he sustained all fears and dangers and endured all hardships and calamities, he was called Mahāvīra by the gods.

Vardhamāna lived as a householder for thirty years. When his parents died, with the permission of his elders he distributed all his wealth among the poor during a whole year and renounced the world. After observing fast for two days and having put on one garment, Vardhamāna left for a park known as Jñātṛkhaṇḍa in a palanquin named Candraprabhā. He descended from the palanquin under an Aśoka tree, took off his ornaments, plucked out his hair in five handfuls and entered the state of houselessness. He wore the garment only for a year and a month and then abandoned it and wandered about naked afterwards.

The Venerable Ascetic Mahāvīra spent his second rainy season in a weaver's shed at Nālandā, a suburb of Rājagṛha. Gośāla, the Ājīvika, approached the Venerable Ascetic and made a request to admit him as his disciple. Mahāvīra did not entertain his request. Gośāla again approached the Venerable Ascetic when he had left the place at the end of the rainy season. This time his request was, however, accepted and both of them lived together for a considerable period. While at Siddhārthapura, Gośāla uprooted a sesamum shrub and threw it away challenging Mahāvīra's prediction that it would bear fruits. Owing to a lucky fall of rain the shrub came to life again and bore fruits. Seeing this Gośāla concluded that everything is pre-determined and that all living beings are capable of reanimation. Mahāvīra did not favour such generalisations. Gośāla, then, severed his association with Mahāvīra and founded his own sect known as Ājīvika.

Mahāvīra had travelled up to Lāḍha in West Bengal. He had to suffer all sorts of tortures in the non-Aryan territory of Vajrabhūmi and Śubhrabhūmi. Many of his hardships were owing to the adverse climate, stinging plants and insects and wicked inhabitants who set dogs at him. The Venerable Ascetic had spent his ninth rainy season in the non-Aryan land of the Lāḍha country.

Mahāvīra passed twelve years of his ascetic life with equanimity performing hard and long penances and enduring all afflictions and calamities with undisturbed mind. During the thirteenth year on the tenth day of the bright fortnight of the month of Vaiśākha the Venerable Ascetic obtained omniscience under a Śāla tree in the farm of Śyāmāka on the northern bank of river Ṛjupālikā outside the town of Jṛmbhikagrāma. He preached the Law in the Ardhamāgadhī language, taught five great vows etc., initiated Indrabhūti (Gautama) and others and established the four-fold Order (monks, nuns, male lay-votaries and female lay-votaries).

Jamāli, who was the son-in-law of Mahāvīra and had entered his Church, left the Order after some time and founded a new sect known as Bahurata. He is regarded as the first schismatic (*nihnava*) in the Jaina Church.

Lord Mahāvīra passed the last thirty years of his life as the omniscient *tīrthaṅkara*. He spent his last rainy season at Pāpā (Pavapuri). On the fifteenth day of the dark fortnight of the month of Kārttika the Lord attained liberation there at the age of seventy-two. The eighteen confederate kings of Kāśī and Kośala (and eighteen kings) belonging to the Mallaki and Lecchaki clans were present there at that time. Thinking that the spiritual light of knowledge has vanished with the passing away of the Lord they made a material illumination by lighting lamps.

Lord Mahāvīra was the head of an excellent community of 14000 monks, 36000 nuns, 159000 male lay-votaries and 318000 female lay-votaries. The four groups designated as monks, nuns, laymen and laywomen constitute the four-fold Order (*tīrtha*) of Jainism. One who makes such an Order is known as *tīrthaṅkara*. *Tīrthaṅkara* Mahāvīra's followers comprised three categories of persons: ascetics, lay-votaries and sympathisers or supporters. Indrabhūti (monk), Candanā (nun), etc., form the first category. Śaṅkha (layman), Sulasā (laywoman), etc., come under the second category. Śreṇika (Bimbisāra), Kūṇika (Ajātaśatru), Pradyota, Udāyana, Cellaṇā, etc., form the third category. The *tīrthaṅkara's tīrtha* or *saṅgha* consisted of only the first two categories.

Sudharman, Jambu, Bhadrabahu and Sthulabhadra :

Of the eleven principal disciples (*gaṇadharas*) of Lord Mahāvīra, only two, viz., Indrabhūti and Sudharman survived him. After twenty years of the liberation of Mahāvīra Sudharman also attained emancipation He was the last of the eleven *gaṇadharas* to die. Jambū, the last omniscient, was his pupil. He attained salvation after sixty-four years of the liberation of Mahāvīra. Bhadrabāhu, belonging to

the sixth generation since Sudharman, lived in the third century B. C. He died 170 years after Mahāvīra. He was the last *śrutakevalin* (possessor of knowledge of all the scriptures). Sthūlabhadra possessed knowledge of all the scriptures less four Pūrvas (a portion of the Dṛṣṭivāda). He could learn the first ten Pūrvas with meaning and the last four without meaning from Bhadrabāhu in Nepal. Thus, knowledge of the canonical texts started diminishing gradually. There are still a good many authentic original scriptures preserved in the Śvetāmbara tradition. Of course, some of the canons have, partly or wholly, undergone modifications. The Digambaras believe that all the original canonical texts have vanished.

Up to Jambū there is no difference as regards the names of pontiffs in the Digambara and Śvetāmbara traditions. They are common in both the branches. The name of Bhadrabāhu is also common, though there is a lot of difference regarding the events relating to his life. There is no unanimity with regard to the name of his own successor, too. The names of intermediary pontiffs are, of course, quite different. Judging from the total picture it seems that in fact there had been two different preceptors bearing the name of Bhadrabāhu in the two traditions. Probably they were contemporary. The Śvetāmbara account mentions that the death of *śrutakevalī* Bhadrabāhu occurred 170 years after the liberation of Mahāvīra, whereas the Digambara tradition maintains that Bhadrabāhu died 162 years after Mahāvīra's emancipation.

According to the tradition of the Śvetāmbaras, Preceptor Bhadrabāhu had been to Nepal and remained there engaged in some specific course of meditation. Sthūlabhadra and some other monks went to Nepal to learn the Dṛṣṭivāda from Bhadrabāhu.

The Digambara tradition believes in a migration of Bhadrabāhu and other monks to South India. It holds that

the Head of the Jaina Church in the time of Candragupta's reign (322-298 B. C.) was Bhadrabāhu. He was the last *śrutakevalin*. He prophesied a twelve-year famine and led a migration of a large number of Jaina monks to South India. They settled in the vicinity of Śravaṇa Belgolā in Mysore. Bhadrabāhu himself died there. King Candragupta, an adherent of the Jaina faith, left his throne and went to Śravaṇa Belgolā. He lived there for a number of years in a cave as an ascetic and finally embraced death.

Samprati :

Sthūlabhadra's pupil Suhastin had won King Samprati, the grandson of and successor to Aśoka, for Jainism. Samprati was very zealous in the promotion and propagation of Jainism. He showed his enthusiasm by causing Jaina temples to be erected over the whole of the country. During Suhastin's stay at Ujjain (Samprati's capital), and under his guidance, splendid religious festivals were celebrated. The devotion manifested by the king and his subjects on such occasions was great. The example and advice of King Samprati induced his vassals to embrace and patronise Jainism. He had sent out missionaries as far as to South India. In order to extend the sphere of their activities to non-Aryan countries, Samprati sent there Jaina monks as messengers. They acquainted the people with the kind of food and other requisites which Jaina monks may accept as alms. Having thus prepared the way for them, Samprati induced the superior to send monks to those countries. Accordingly, missionaries were sent to the countries of Andhra and Dramila in South India.

Khāravela :

Somewhere near Samprati's time there lived King Khāravela of Kaliṅga. His inscription in a cave of Khaṇḍagiri, dating around the middle of the second century B. C., tells among other things of how he constructed rock-dwellings and gave abundant gifts to Jaina devotees. There are some

Jaina caves in sandstone hills known as Khaṇḍagiri, Udayagiri and Nīlagiri in Orissa. The Hāthīgumphā or Elephant Cave, as it is now known, was an extensive natural cave. It was improved by King Khāravela. It has a badly damaged inscription of this king. The inscription begins with a Jaina way of veneration.

Kalakacarya and Gardabhilla :

In the first century B. C. when Gardabhilla was the king of Ujjain, there lived a famous Jaina preceptor known as Kālakācārya. King Gardabhilla carried off Sarasvatī, a Jaina nun, who was the sister of Kālakācārya. After repeated requests and threats when Kālakācārya found that the king was not prepared to set the nun free, he travelled west of the Indus and persuaded the Śakas to attack Ujjain and overthrow Gardabhilla. The Śakas attacked Ujjain and established themselves in the city. Vikramāditya, the successor to Gardabhilla, however, expelled the invaders and re-established the native dynasty. He is said to have been won for Jainism by some Jaina preceptor.

Jaina Stupa at Mathura :

An inscription of the second century A. D. has been found in the ruins of a Jaina *stūpa* excavated in the mound called Kaṅkālī Ṭīlā at Mathurā. The inscription says that the *stūpa* was built by gods. The truth underlying this type of belief is that at that time the *stūpa* was regarded as of immemorial antiquity. The sculptures and inscriptions found at Mathurā are of great importance for the history of Jainism. They corroborate many of the points current in the Jaina traditions. For instance, the series of twenty-four *tīrthaṅkaras* with their respective emblems was firmly believed in, women also had an influential place in the Church, the Order of nuns was also in existence, the division between Śvetāmbaras and Digambaras had come into being, the scriptures were being recited with verbal exactitude, and the like.

Kumarapala and Hemacandra :

Coming to the medieval period, King Siddharāja Jayasiṁha (A. D. 1094-1143) of Gujarat, although himself a worshipper of Śiva, had Hemacandra, a distinguished Jaina preceptor and writer, as a scholar member of his court. King Kumārapāla (A. D. 1143-1173), the successor to Jayasiṁha, was actually converted to Jainism by Hemacandra. Kumārapāla tried to make Gujarat in some manner a Jaina model State. On the other hand, Hemacandra, taking full advantage of the opportunity, established the basis for a typical Jaina culture by his versatile scientific work. He became famous as the *Kalikālasarvajña*, i. e., the Omniscient of the Kali Age. In South India the Gaṅgas, the Rāṣṭrakūṭas and the Hoysalas were Jainas. They fully supported the faith.

Digambaras and Svetambaras :

There were both types of monks, viz., *sacelaka* (with clothes) and *acelaka* (without clothes), in the Order of Mahāvīra. The terms *sacelaka* and *śvetāmbara* signify the same sense and *acelaka* and *digambara* express the same meaning. The monks belonging to the Śvetāmbara group wear white garments, whereas those belonging to the Digambara group wear no garments. The literal meaning of the word *digambara* is sky-clad and that of the *śvetāmbara* is white-clad. It was, probably, up to Jambū's time that both these groups formed the composite church. Then they separated from each other and practised the faith under their own Heads. This practice is in force even in the present time. The Śvetāmbaras hold that the practice of dispensing with clothing has no longer been requisite since the time of the last omniscient Jambū.

The following main differences exist between the Digambaras and the Śvetāmbaras :

1. The Digambaras believe that no original canonical text exists now. The Śvetāmbaras still preserve a good number of original scriptures.

2. According to the Digambaras, the omniscient no longer takes any earthly food. The Śvetāmbaras are not prepared to accept this conception.

3. The Digambaras strictly maintain that there can be no salvation without nakedness. Since women cannot go without clothes, they are said to be incapable of salvation. The Śvetāmbaras hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation.

4. The Digambaras hold that Mahāvīra was not married. The Śvetāmbaras reject this view. According to them, Mahāvīra was married and had a daughter.

5. The images of *tīrthaṅkaras* are not decorated at all by the Digambaras, whereas the Śvetāmbaras profusely decorate them.

The two main Jaina sects, viz., the Śvetāmbara and the Digambara, are divided into a number of sub-sects. There are at present three important Śvetāmbara sub-sects : Mūrtipūjaka, Sthānakavāsī and Terāpanthī. The number of present important Digambara sub-sects is also three : Bīsapanthī, Terahapanthī and Tāraṇapanthī. The Mūrtipūjakas worship images of *tīrthaṅkaras* etc. The Sthānakavāsīs are non-worshippers. The Terāpanthīs are also not in favour of idol-worship. Their interpretation of non-violence (*ahiṁsā*) is slightly different from that of the other Jainas. The Bīsapanthīs use fruits, flowers, etc., in the idolatry ceremony, whereas the Terahapanthīs use only lifeless articles in it. The Tāraṇapanthīs worship scriptures in place of images. All these sub-sects have their own religious and other works in addition to the common ones. They have their own temples and other religious and cultural centres as well.

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Canonical Texts
Aṅgas
Upāṅgas
Mūlasūtras
Chedasūtras
Cūlikāsūtras
Prakīrṇakas
Canonical Commentaries
Karmaprābhṛta and Kaṣāyaprābhṛta.
Dhavalā and Jayadhavalā
Kundakunda's Works
Mūlācāra and Kārttikeyānuprekṣā
Tattvārthādhigama Sūtra
Taraṅgavatī and Padmacarita
Karmaprakṛti and Pañcasaṅgraha
Siddhasena's Works
Samantabhadra's Works
Devanandin's Jainendravyākaraṇa
Mallavādin's Nayacakra
Akalaṅka's Works
Haribhadra's Works
Kuvalayamālā
Vidyānandin's Works
Purāṇas
Yaśastilaka and Nītivākyāmṛta
Nemicandra and His Works
Prabhācandra's Commentaries
Hemacandra's Works
Works of Rāmacandra
Dharmāmṛta of Āśādhara
Jinaprabhasūri's Tīrthakalpa
Yaśovijaya's Works

CHAPTER II

LITERATURE

Jaina literature is a vast field and the cultural material hidden in it is of immense importance. The canon forms the earliest Jaina literature. The Jaina canon as a source of cultural history is not less significant than the Buddhist and Vedic literatures. The essence of the Jaina canon lies in the teachings of Lord Mahāvīra. The Aṅga texts form the nucleus of the entire canon.

Canonical Texts :

The canonical texts are broadly divided into two groups: Aṅga-praviṣṭa and Aṅga-bāhya. The authorship of the first group is attributed to the Gaṇadharas (Principal Disciples) of Mahāvīra, whereas that of the second group is ascribed to different Sthaviras (Senior Preceptors). The credit of editing the available canon goes to Preceptor Devardhigaṇi Kṣamāśramaṇa who flourished after a thousand years of the liberation of Lord Mahāvīra.

As the Buddhist monks held three councils to recollect and systematise the preachings of Lord Buddha, the Jaina monks also held three councils to recollect, revise and redact the holy teachings of Lord Mahāvīra. The first Jaina council was held at Pāṭaliputra (Patna) after 160 years of the liberation of Lord Mahāvīra when the twelve years' long famine ended. The monks who assembled there could recollect only eleven Aṅgas. It was, however, not possible for them to recall the twelfth Aṅga, viz., the Dṛṣṭivāda. It was only Preceptor Bhadrabāhu who possessed knowledge of that text at that time. He could not participate in the council, as he was already engaged in some specific course of meditation in Nepal. The Council deputed Sthūlabhadra and

some other monks to go to Nepal and learn the Dṛṣṭivāda from Preceptor Bhadrabāhu It was, however, only Sthūlabhadra who could acquire knowledge of the Dṛṣṭivāda. Thus, up to Preceptor Sthūlabhadra all the twelve Aṅgas could be preserved.

The second council met under the chairmanship of Preceptor Skandila at Mathurā after 825 years of the death of Lord Mahāvīra. Another similar council synchronising with the second one was held at Valabhī under the presidentship of Preceptor Nāgārjunasūri.

The third council also met at Valabhī under the chairmanship of Preceptor Devardhigaṇi Kṣamāśramaṇa after 980 (or 993) years of Lord Mahāvīra's emancipation. At this council all the canonical texts then available were systematically written down and an attempt was made to reconcile the differences pertaining to the two councils previously held at Mathurā and Valabhī.

The texts other than the Aṅgas (the Aṅgapraviṣṭa group) belong to the group known as Aṅgabāhya. This Aṅgabāhya group is classified into five sub-groups. Thus, we have in all six groups of canonical texts. They are known by the following names : (1) Aṅgas, (2) Upāṅgas, (3) Mūlasūtras, (4) Chedasūtras, (5) Cūlikāsūtras and (6) Prakīrṇakas. All these works are in Prakrit.

Angas :

The Aṅgas are twelve in number. They are as follows

(1) Ācāra, (2) Sūtrakṛta, (3) Sthāna, (4) Samavāya, (5) Vyākhyāprajñapti or Bhagavatī, (6) Jñātādharmakathā, (7) Upāsakadaśā, (8) Antakṛddaśā, (9) Anuttaraupapātikadaśā, (10) Praśnavyākaraṇa, (11) Vipākaśruta, (12) Dṛṣṭivāda. The last of these, i. e., the Dṛṣṭivāda is extinct. It had five sections : (1) Parikarma, (2) Sūtra, (3) Pūrvagata (14 Pūrvas), (4) Anuyoga, (5) Cūlikā.

The Ācārāṅga is divided into two sections. The first section has at pesent eight chapters but formerly it had

nine. The second section has sixteen chapters. This Aṅga, as its very name suggests, deals with the way of life of a monk. It furnishes us with materials pertaining to the life of Lord Mahāvīra. The first section is the oldest of all the Jaina works.

The Sūtrakṛtāṅga is also divided into two sections. The first section has sixteen chapters and the second seven. This Aṅga mainly deals with the refutation of heretical doctrines.

The Sthānāṅga consists of ten chapters. Each chapter deals with objects according to their number. The first chapter starts with number 1. It goes up to 10 in the tenth chapter.

The Samavāyāṅga, too, deals with objects according to their number. Thus, it continues, in a way, the subject-matter of the Sthānāṅga. It enumerates different objects in rising numerical groups up to 1 Koṭākoṭi of Sāgaropamas.

The Vyākhyāprajñapti or Bhagavatī is divided into forty-one sections. It discusses all types of topics—philosophical, ethical, epistemological, logical, cosmological, mathematical and the like. It throws light on the lives of Lord Mahāvīra, Gośāla, Jamāli and many others.

The Jñātādharmakathā is divided into two sections. The first section has nineteen chapters. The second section consists of ten sub-divisions which are further divided into different chapters. Various narratives having a moral purpose form its subject-matter.

The Upāsakadaśā consists of ten chapters giving lives of ten principal lay-votaries (Upāsakas) of Lord Mahāvīra. The vows to be observed by a lay-votary are explained in the first chapter.

The Antakṛddaśā is divided into eight sections consisting of ten, eight, thirteen, ten, ten, sixteen, thirteen and ten chapters respectively. It gives lives of some liberated souls.

The Anuttaraupapātikadaśā is divided into three sections consisting of ten, thirteen and ten chapters respectively.

It gives lives of some persons who after death were born as gods in the Anuttara celestial abodes.

The Praśnavyākaraṇa consists of ten chapters. Of them, the first five deal with Āsrava (influx of karmic matter) and the last five give an account of Saṁvara (stoppage of the influx). The available contents of this work are different from those noted in the Samavāyāṅga and the Nandīsūtra.

The Vipākaśruta is divided into two sections, each having ten narratives. The first section deals with the fruits of bad deeds, whereas the second describes those of good deeds.

Upaṅgas :

The Upāṅgas are subsidiary to the Aṅgas. They are also twelve in number. Their titles are as under :

(1) Aupapātika, (2) Rājapraśnīya, (3) Jīvābhigama or Jīvājīvābhigama, (4) Prajñāpanā, (5) Sūryaprajñapti, (6) Jambūdvīpaprajñapti, (7) Candraprajñapti, (8) Nirayāvalikā or Kalpikā, (9) Kalpāvataṁsikā, (10) Puṣpikā, (11) Puṣpacūlikā, (12) Vṛṣṇidaśā.

The Aupapātika describes in full the city of Campā, King Kūṇika, Queen Dhāriṇī, Lord Mahāvīra etc. This work is of special significance from the viewpoint of these splendid descriptions, as no other canonical text contains such beautiful passages.

The Rājapraśnīya describes the life of King Pradeśin and his rebirth as Sūryābhadeva. It contains a beautiful dialogue between King Pradeśin and Preceptor Keśi regarding the identity of soul and body.

The Jīvābhigama or Jīvājīvābhigama deals with the animate and inanimate entities. It contains a detailed description of continents aad oceans.

The Prajñāpanā consists of thirty-six chapters. Each of these chapters deals with one particular topic in its entirety. These topics are pertaining to different aspects of Jaina philosophy.

The Sūryaprajñapti is a work on astronomy. It is divided into twenty chapters. It deals not only with the sun, as its name suggests, but also with the moon etc.

The Jambūdvīpaprajñapti is a work on cosmology. It has seven chapters. It gives a detailed description of the Jambūdvīpa continent.

The available edition of the Candraprajñapti is identical with the Sūryaprajñapti. There must have existed in olden days two separate works of the names of Sūryaprajñapti and Candraprajñapti dealing with the sun and the moon respectively.

The Nirayāvalikā or Kalpikā gives lives of King Śreṇika and his sons in ten chapters.

The Kalpāvataṁsikā also consists of ten chapters. They deal with lives of ten grandsons of King Śreṇika.

The Puṣpikā gives a description of the moon, the sun and other gods in ten chapters.

The Puṣpacūlikā also contains ten chapters. They deal with lives of goddesses Śri, Hrī, Dhṛti etc.

The Vṛṣṇidaśā or Andhakavṛṣṇidaśā has twelve chapters describing lives of twelve princes belonging to the Vṛṣṇi lineage.

Mulasutras :

Two explanations are offered for the term 'Mūlasūtra'. Some scholars are of the opinion that the term 'Mūlasūtra' means the original text, i. e., the text containing the original words of Lord Mahāvīra as received directly from his mouth. Some are of the view that the Mūlasūtras are the fundamental texts intended for those who are at the beginning of their spiritual career. The following works are designated as Mūlasūtras:

(1) Uttarādhyayana, (2) Daśavaikālika, (3) Āvaśyaka, (4) Piṇḍaniryukti or Oghaniryukti.

The Uttarādhyayana consists of thirty-six chapters which deal with different topics pertaining to asceticism, discipline, death, karma, metaphysics, legends, penances, ceremonialism, sacrifice etc. It contains nice parables and similes as well as beautiful dialogues and ballads.

The Daśavaikālika gives some important rules relating to ascetic life. It contains ten chapters and two appendices. The fifth chapter has two sections and the ninth four. Some of the verses of this work agree word for word with those of the Uttarādhyayana.

The Āvaśyaka is divided into six sections known as Sāmāyika, Caturviṁśatistava, Vandana, Pratikramaṇa, Kāyotsarga and Pratyākhyāna. It deals with monastic jurisprudence.

The Piṇḍaniryukti consists of 671 verses. It gives a detailed description of the type of food a monk is expected to accept.

The Oghaniryukti consists of 811 verses. It deals with some general rules of monastic discipline.

Chedasutras :

The word '*cheda*' means 'cut'. Probably the treatises that prescribed cuts in seniority of monks on their violating monastic discipline, were called Chedasūtras. The existing texts belonging to this group are not exclusively devoted to this type of punishment. They deal with all sorts of topics pertaining to monastic jurisprudence. The following works are included in this group :

(1) Niśītha, (2) Mahāniśītha, (3) Vyavahāra, (4) Daśāśrutaskandha, (5) Bṛhatkalpa, (6) Jītakalpa or Pañcakalpa.

The Niśītha consists of twenty chapters. It prescribes some rules pertaining to monastic life. Punishments for various transgressions are also prescribed in it. Certain exceptions to the general rules also find place therein.

The Mahāniśītha has six chapters and two appendices. It deals with some specific topics relating to ascetic life. It contains some narratives, too. It is not yet published.

The Vyavahāra contains ten chapters. It supplies injunctions and prohibitions regarding the conduct of monks and nuns. It prescribes a number of atonements and penances, too, by way of punishment for various transgressions.

The Daśāśrutaskandha consists of ten chapters. Of them, one deals with eleven *upāsakapratimās* (postures and penances pertaining to a lay-votary) and the rest explain different aspects relating to monastic life.

The Bṛhatkalpa has six chapters. It supplies rules and regulations regarding the conduct of monks and nuns.

The Jītakalpa consists of 103 verses. It prescribes penances pertaining to violations of rules of monastic life. These penances are in the form of ten types of expiations (*prāyaścittas*).

The Pañcakalpa is extinct.

Culikasutras :

The Nandī and the Anuyogadvāra are called Cūlikāsūtras. The word '*cūlikā*' means 'appendix'. The two Cūlikāsūtras may he taken as appendices to the entire Jaina canon.

The Nandī contains a detailed exposition of five kinds of knowledge. In its beginning a list of senior preceptors (*sthavirāvalī*) is given.

The Anuyogadvāra deals with different types of topics—metaphysical, grammatical, logical, mathematical etc. It is a small encyclopedia of Jaina subjects.

Prakirnakas :

The term '*prakīrṇaka*' or '*prakīrṇa*' means 'miscellany'. Generally the following ten miscellaneous canonical works are known as Prakīrṇakas :

(1) Catuḥśaraṇa, (2) Āturapratyākhyāna, (3) Bhaktaparijñā, (4) Saṁstāraka, (5) Tandulavaicārika, (6) Candravedhyaka, (7) Devendrastava, (8) Gaṇividyā, (9) Mahāpratyākhyāna, (10) Vīrastava.

The Catuḥśaraṇa consists of 63 verses. It deals with the four-fold refuge, viz., the refuge of the *arhats*, that of the *siddhas*, that of the *sādhus* and that of the *dharma*.

The Āturpratyākhyāna deals with various types of death and the means leading to them. It consists of 70 verses.

The Bhaktaparijñā consists of 172 verses. It also describes different types of death.

The Saṁstāraka deals with the importance of the pallet of straw and praises those who resort to it. It contains 123 verses.

The Tandulavaicārika mostly consists of verses, their number being 139. It deals with topics like embryology, osseous structure etc.

The Candravedhyaka or Candrakavedhya consists of 175 verses. It explains how one should behave at the time of death.

The Devendrastava contains 307 verses. It gives information regarding different types of gods and their lords.

The Gaṇividyā is an astrological treatise. It consists of 82 verses.

The Mahāpratyākhyāna contains 142 verses. It deals with renunciation, expiation, confession etc.

The Vīrastava consists of 43 verses. It enumerates different names of Lord Mahāvīra by way of eulogy.

Canonical Commentaries :

The canonical texts are variously explained by different authors in different times. These explanations or commentaries are mainly of four categories: Niryuktis, Bhāṣyas, Cūrṇis and Vṛttis. The Niryuktis and the Bhāṣyas are in verse, whereas the Cūrṇis and the Vṛttis are in prose.

The Niryukti commentaries are composed by Preceptor Bhadrabāhu (5th century A. D.) who is different from the author of the Chedasūtras. All the Niryuktis are in Prakrit. The following canonical texts have Niryuktis on them :

(1) Ācārāṅga, (2) Sūtrakṛtāṅga, (3) Sūryaprajñapti, (4) Uttarādhyayana, (5) Daśavaikālika, (6) Āvaśyaka, (7) Vyavahāra, (8) Daśāśrutaskandha, (9) Bṛhatkalpa, (10) Ṛṣibhāṣita.

The Niryuktis on the Suryaprajñapti and Ṛṣibhāṣita are extinct.

The Bhāṣyas are also in Prakrit. They explain the text as well as the Niryukti commentary. The following canonical works have Bhāṣyas on them :

(1) Uttarādhyayana, (2) Daśavaikālika, (3) Āvaśyaka, (4) Vyavahāra, (5) Bṛhatkalpa, (6) Niśītha, (7) Jītakalpa, (8) Oghaniryukti, (9) Piṇḍaniryukti, (10) Pañcakalpa.

Jinabhadra and Saṅghadāsagaṇi (6th century A. D.) are well-known for their Bhāṣyas. The author of the Viśeṣāvaśyaka-bhāṣya is Jinabhadra. Saṅghadāsagaṇi is the author of the Bṛhatkalpa-bhāṣya.

The Cūrṇis are in Prakrit mixed with Sanskrit. Jinadāsagaṇi Mahattara (7th century A. D.) is the author of most of the Cūrṇi commentaries. The following canonical texts have Cūrṇis on them :

(1) Ācārāṅga, (2) Sūtrakṛtāṅga, (3) Vyākhyāprajañpti, (4) Bṛhatkalpa, (5) Vyavahāra, (6) Niśītha, (7) Daśāśrutaskandha, (8) Jītakalpa, (9) Jīvābhigama, (10) Jambūdvīpaprajñapti, (11) Uttarādhyayana, (12) Āvaśyaka, (13) Daśavaikālika. (14) Nandī, (15) Anuyogadvāra, (16) Mahāniśītha, (17) Pañcakalpa, (18) Oghaniryukti.

The Vṛttis are in Sanskrit. Haribhadrasūri, Śīlāṅkasūri, Śāntyācārya, Abhayadevasūri, Maladhārī Hemacandra, Malayagiri, Droṇācārya, Kṣemakīrti etc. are Sanskrit commentators (from 8th century onwards). Abhayadevasūri composed commentaries on all the Aṅgas except the first two, viz., the Ācārāṅga and the Sūtrakṛtāṅga, which were commented upon by Śīlāṅkasūri. There are canonical commentaries in some modern Indian languages, too.

Karmaprābhṛta and Kaṣāyaprābhṛta :

The Digambaras believe that the Ācārāṅga etc. have totally vanished. They attach canonical importance to the Karmaprābhṛta and the Kaṣāyaprābhṛta (both in Prakrit). The Karmaprābhṛta is variously known as Mahākarmaprakṛtiprābhṛta, Āgamasiddhānta, Ṣaṭkhaṇḍāgama, Paramāgama, Khaṇḍasiddhānta, Ṣaṭkhaṇḍasiddhānta etc. It is in prose. It was composed by Preceptors Puṣpadanta and Bhūtabali on the basis of the Dṛṣṭivāda. The authors lived between 600 and 700 years after the liberation of Lord Mahāvīra.

The Karmaprābhṛta is divided into six sections : 1. Jīvasthāna, 2. Kṣudrakabandha, 3. Bandhasvāmitvavicaya, 4. Vedanā, 5. Vargaṇā, 6. Mahābandha (Mahādhavala). It deals with the doctrine of karma.

The Kaṣāyaprābhṛta is also known as Preyodveṣaprābhṛta. It was composed by Preceptor Guṇadhara. It is also based upon the Dṛṣṭivāda. Guṇadhara seems to be a contemporary of the authors of the Karmaprābhṛta. The Kaṣāyaprābhṛta deals with attachment, aversion etc. It consists of 180 verses

Dhavala and Jayadhavala :

The Dhavalā by Vīrasena is an exhaustive commentary on the first five sections of the Karmaprābhṛta. Just like the Cūrṇi commentary on canonical works it is also in Prakrit mixed with Sanskrit. The Jayadhavalā is a similar commentary on the Kaṣāyaprābhṛta. It was composed by Vīrasena and Jinasena. They lived in the 9th century A. D.

Kundakunda's Works :

Kundakunda's contribution to Jaina philosophy and religion is in no way less important. The Digambaras attach special importance to his works. He wrote only in Prakrit. The Pravacanasāra, Samayasāra, Pañcāstikāyasāra, Niyamasāra etc. are some of his learned works. The Pravacanasāra is a valuable

treatise on Jaina ethics. The Samayasāra is an important work on the nature of self. The Pañcāstikāyasāra deals with the following five entities : soul, matter, medium of motion, medium of rest and space. The Niyamasāra is a work on Jaina monastic discipline. Kundakunda lived in one of the early centuries of the Christian era.

Mulacara and Karttikeyanupreksa :

Vaṭṭakera and Kārttikeya, too, probably lived in the early centuries of the Christian era. The Mūlācāra by Vaṭṭakera is a Prakrit treatise on the conduct of Jaina ascetics. It is the Ācārāṅga of the Digambaras.

The Kārttikeyānuprekṣā is a Prakrit work composed by Preceptor Kumāra, also known as Kārttikeya. This treatise treats in twelve chapters of the twelve great reflections to which both monk and layman must devote themselves in order to attain emancipation.

Tattvarthadhigama Sutra :

Umāsvāmin or Umāsvāti is the author of the Tattvārthādhigama Sūtra or Tattvārtha Sūtra, the first Sanskrit work on Jaina philosophy. He lived in an early century of the Christian era. The Tattvārtha Sūtra is a manual for the understanding of the true nature of things. It is recognised as an authority by both the Śvetāmbaras and the Digambaras. It deals with Jaina logic, epistemology, psychology, ontology, ethics, cosmography and cosmology. It has a large number of commentaries, one being by the author himself.

Tarangavati and Padmacarita :

During the early centuries Pādalipta Sūri and Vimala Sūri wrote their excellent Prakrit works. The Taraṅgavatī, a religious novel, was composed by Pādalipta Sūri. It is mentioned in the Viśeṣāvaśyakabhāṣya of Jinabhadra, Kuvalayamālā of Dākṣiṇyacihna, Tilakamañjarī of Dhanapāla, etc.

The Padmacarita by Vimala Sūri is a Rāma-epic. It contains 118 cantos. Padma is the name of Rāma.

Karmaprakṛti and Pancasangraha :

The Karmaprakṛti by Śivaśarman and the Pañcasaṅgraha by Candrarṣi are two important Prakrit treatises on the Jaina doctrine of karma. They, too, were composed during the early centuries. Both of them have been commented upon by Malayagiri.

Siddhasena's Works :

Siddhasena Divākara was a great logician. He also belonged to one of the early centuries. Like Umāsvāti, the author of the Tattvārtha Sūtra, he too, is regarded by both the sects as one of their own. His works include the Sanmatitarka, the Nyāyāvatāra and thirty-two Dvātriṁśikās (twenty-two are available). The Sanmatitarka is an excellent Prakrit treatise on the theory of Nayas (ways of approach and observation). It also deals with the theories of knowledge and judgment. The Nyāyāvatāra (Sanskrit) is the earliest Jaina work on pure logic. The Dvātriṁśikas (Sanskrit) are on different aspects of Jaina philosophy and religion. Siddhasena Divākara has really made a valuable contribution to Jaina philosophical literature.

Samantabhadra's Works :

Samantabhadra's contribution to the philosophical literature of the Jainas is equally important. He is the author of the Āptamīmāṁsā, Yuktyanuśāsana and Svayambhūstotra. The Ratnakaraṇḍaka-śrāvakācāra is also ascribed to him by some scholars In the Āptamīmāṁsā or Devāgamastotra the philosophy of non-absolutism is explained. The Yuktyanuśāsana is a hymn to Lord Mahāvīra in a philosophical theme. The Svayambhūstotra or Caturviṁśatijinastuti is a hymn to the twenty-four Jaina Tīrthaṅkaras. The Ratnakaraṇḍaka-śrāvakācāra is a manual of morals for the lay-votary. All these works are in Sanskrit. Samanta-

bhadra was a Digambara preceptor who lived in an early century.

Devanandin's Jainendravyakarana :

Devanandin or Jinendrabuddhi, who is usually known by his honorific name Pūjyapāda, lived between the 5th and 6th centuries. He is famous as a grammarian. His celebrated work Jainendravyākaraṇa or Pañcādhyāyī is in two recensions. The longer one contains 3700 aphorisms, about 700 more than the shorter one. A commentary on the Tattvārtha Sūtra, entitled Sarvārthasiddhi, was also composed by Pūjyapāda. Some other works are also ascribed to him. He belonged to the Digambara sect.

Mallavadin's Nayacakra :

The Nayacakra or Dvādaśāranayacakra by Mallavādin is an excellent Sanskrit work on the Jaina theory of Naya. The author is one of the great Śvetāmbara scholars of the early centuries. Tradition reports his decisive victory over the Buddhists. His commentary on Siddhasena Divākara's Sanmatitarka is not available. There exists a commentary on the Nayacakra, entitled Nyāyāgamānusāriṇī, by Siṁhasūri.

Akalanka's Works :

Akalaṅka (7th century A. D.) was a great Digambara author and commentator. He composed the following philosophical (logical) treatises in Sanskrit : (1) Laghīyastraya, (2) Nyāyaviniścaya, (3) Pramāṇasaṅgraha and (4) Siddhiviniścaya. He commented upon the Tattvārtha Sūtra and Āptamīmāṁsā. The commentary on the Tattvārtha Sūtra is known as Tattvārtharājavārttika and that on the Āptamīmāṁsā is called Aṣṭaśatī. A treatise on expiatory rites, entitled Prāyaścitta, is also ascribed to Akalaṅka. The authorship of this work is, however, doubtful.

Haribhadra's Works :

Haribhadra (8th century), a famous Śvetāmbara writer, composed a large number of works both in Sanskrit and

Prakrit. He was an eminent author in verse as well as in prose. His Ṣaḍdarśanasamuccaya (with Guṇaratna's commentary) is an important treatise on Indian philosophy. It gives a summary of the six philosophical systems of India. He wrote a commentary on the Nyāyapraveśa of Diṅnāga, a Buddhist logician. His Dharmabindu is a manual of morals. The Anekāntajayapatākā, Śāstravārttāsamuccaya, Anekāntavādapraveśa, Dvijavadanacapeṭā, Paralokasiddhi, Sarvajñasiddhi, Dharmasaṅgrahaṇī, Lokatattvanirṇaya etc., are his philosophical treatises. He composed the following works on yoga : (1) Yogadṛṣṭisamuccaya, (2) Yogabindu, (3) Yogaśataka, (4) Yogaviṁśikā and (5) Ṣoḍaśaka. The Samarādityakathā, Dhūrtākhyāna, etc., are nice stories composed by him. He commented upon a number of canonical works and composed many miscellaneous treatises.

Kuvalayamala :

The Kuvalayamālā is a Prakrit poem composed by Uddyotanasūri (Dākṣiṇyacihnasūri) in 779 A. D. The author alludes to Pādalipta, Sātavāhana Ṣaṭparṇaka, Bāṇa, Vimalāṅka, Devagupta, Jaṭila, Prabhañjana, Raviṣeṇa and Bhavaviraha Haribhadra. There is another Kuvalayamālā in Sanskrit composed by Ratnaprabhasūri. It is based on the Uddyotanasūri's original in Prakrit. The author was assisted in this work by his grand-pupil Pradyumnasūri. Both the authors belonged to the Śvetāmbara sect.

Vidyanandin's Works :

Vidyānandin or Vidyānanda (9th century) is a distinguished Jaina philosopher belonging to the Digambara sect. His Aṣṭasahasrī commentary on the Aṣṭaśatī (Akalaṅka's commentary on the Āptamīmāṁsā of Samantabhadra) is, perhaps, the most difficult of all the Jaina philosophical treatises. It was further commented upon by Yaśovijaya. Vidyānandin's Tattvārthaślokavārttika is an important com-

mentary on the Tattvārtha Sūtra. His original philosophical works include the Āptaparīkṣā, the Pramāṇaparīkṣā, the Patraparīkṣā, the Satyaśāsanaparīkṣā and the Vidyānandamahodaya (extinct). The Yuktyanuśāsanālaṅkāra is his commentary on the Yuktyanuśāsana of Samantabhadra. He has also composed the hymn entitled Śrīpura-Pārśvanāthastotra. The Pañcaprakaraṇa is also ascribed to him. All his works are in Sanskrit.

Puranas :

The Mahā-Purāṇa by Jinasena and Guṇabhadra (9th century) is the earliest of the Jaina Purāṇas. It contains the biographies of the 63 Great Men (24 Tīrthaṅkaras, 12 Cakravartins, 9 Baladevas, 9 Vāsudevas and 9 Prativāsudevas). It consists of two parts : Ādi-Purāṇa and Uttara-Purāṇa. The Ādi-Purāṇa is divided into 47 chapters of which 42 are composed by Jinasena and the last 5 by his pupil Guṇabhadra. The Uttara-Purāṇa, which consists of 30 chapters, is exclusively from the pen of Guṇabhadra. The Ādi-Purāṇa contains the biographies of Ṛṣabha (the first Tīrthaṅkara) and Bharata (the first Cakravartin). The life-stories of the remaining Great Men are given in the Uttara-Purāṇa. The Mahā-Puraṇa is an epic poem in Sanskrit. It claims to give a history of the world. Jinasena, the author of the Ādi-Purāṇa, is different from Jinasena, the author of the Harivaṁśa-Purāṇa.

There exists another Mahā-Purāṇa in the Apabhraṁśa language by Puṣpadanta. It is also divided into two parts : Ādi-Purāṇa and Uttara-Purāṇa. The Ādi-Purāṇa consists of 37 chapters and the Uttara-Purāṇa 65. The work was completed in 965 A. D. The author also composed two other Apabhraṁśa works: the Yaśodharacarita and the Nāgakumāracarita. There is also a Mahā-Purāṇa by Malliṣeṇa. It was composed in 1047 A. D. It is in Sanskrit.

The works on the lives of the 63 Great Men, usually called 'Purāṇas', are by the Digambara authors. Similar

works by the Śvetāmbara authors are called 'Caritras' or 'Caritas'.

Yaśastilaka and Nītivākyāmṛta :

Somadeva, a Digambara author of the 10th century, is famous for his Yaśastilaka and Nītivākyāmṛta, both in Sanskrit The Yaśastilaka is a Campū (ornate novel in prose and verse) written after the model of Bāṇa's Kādambarī. Nītivākyāmṛta is a mixture of ethics and politics in short aphorisms. In the colophons of this work the author mentions the following works as his own: Ṣaṇṇavatiprakaraṇa, Yukticintāmaṇi, Mahendramātalisañjalpa and Yaśodharacaritra (Yaśastilaka). Many famous poets, such as Bhāravi, Bhavabhūti, Bhartṛhari, Guṇāḍhya, Vyāsa, Bhāsa, Kālidāsa, Bāṇa, etc., are mentioned in the Yaśastilaka. The last three chapters of this work also form an independent book, called Upāsakādhyayana (Readings for Lay-votaries).

Nemicandra and His Works :

Nemicandra, a Digambara author, lived between the 10th and 11th centuries. He was the teacher of Cāmuṇḍarāya who caused the colossal statue of Gommaṭa or Bāhubali to be made at Śravaṇa Belgolā in Mysore. His works include the Dravyasaṅgraha, the Gommaṭasāra, the Labdhisāra, the Kṣapaṇāsāra and the Trilokasāra. The Dravyasaṅgraha is a brief treatise on the Jaina theory of substance. The Gommaṭasāra (also known as Pañcasaṅgraha) is a bulky work on the Jaina doctrine of karma. It consists of two parts : Jīvakāṇḍa and Karmakāṇḍa. The Jīvakāṇḍa gives a detailed account of the souls and their classification. The karmakāṇḍa deals exhaustively with the nature and effects of karma. The Labdhisāra treats of the attainment of the things that lead to perfection. The Kṣapaṇāsāra deals with the annihilation of passions. The Trilokasāra is a comprehensive treatise on cosmology. It gives detailed description of the three worlds. All these treatises are in Prakrit and consist of verses.

Prabhacandra's Commentaries :

Prabhācandra, a famous Digambara writer of the 11th century, composed a number of commentaries on philosophical and other works. His Prameyakamalamārtaṇḍa and Nyāyakumudacandra are comprehensive Sanskrit commentaries on the Parīkṣāmukha (a work on Jaina logic by Māṇikyanandin) and the Laghīyastraya (a work on Jaina logic by Akalaṅka) respectively. They deal with all important philosophical problems.

Hemacandra's Works :

Hemacandra was the most versatile and prolific Jaina writer of Sanskrit. Since he composed works in the most varied domains, he was called 'the Omniscient of the Kali Age (Kalikālasarvajña). He was born in 1089 A. D. and died in 1172 A. D. He belonged to the Śvetāmbara sect. His patrons were the Caulukya kings Jayasiṁha (Siddharāja) and Kumārapāla of Gujarat.

The Siddhahema-śabdānuśāsana and the Liṅgānuśāsana are two important works on grammar by Hemacandra. The Siddhahema-śabdānuśāsana is in eight chapters. It has the author's own commentaries as well as commentaries by others. Its first seven chapters are on Sanskrit grammar and the eighth one, i. e., the last chapter is on Prakrit (including Apabhraṁśa) grammar. The Liṅgānuśāsana contains 138 verses. It is also commented upon by the author himself as well as by others.

Hemacandra's lexicons include the Abhidhānacintāmaṇi, the Anekārthasaṅgraha, the Deśīnāmamālā and the Nighaṇṭuśeṣa. The Abhidhānacintāmaṇi consists of six chapters. The Anekārthasaṅgraha and the Nighaṇṭuśeṣa are its supplements. It has the author's own commentary as well as commentaries by others. The Deśīnāmamālā (also called Ratnāvalī) was the latest and probably the largest of ancient Indian lexicons of a certain class of Prakrit words. In this

lexicon the author has quoted Abhimānacihna, Avantisundarī, Devarāja, Dhanapāla, Droṇa, Gopāla, Rāhulaka, Sāmba, Śīlāṅka, Sātavāhana and Pādalipta (only mentioned). It is also commented upon by the author himself.

The Kāvyānuśāsana by Hemacandra is an excellent work on rhetoric. It is in eight chapters. It has two commentaries by the author himself. The commentary that explains the aphorisms is called Alaṅkāracūḍāmaṇi and that which explains the Alaṅkāracūḍāmaṇi is known as Viveka.

The Chandonuśāsana is a work on metrics by Hemacandra. It has the author's own commentary.

Hemacandra's Dvyāśrayakāvya (The Poem with a Double Purpose) is intended to give the life-stories of the author's patrons as well as to illustrate the rules of Sanskrit and Prakrit grammar contained in the author's Siddhahemaśabdānuśāsana. It is divided into two parts. The first part, which is in Sanskrit, contains twenty cantos. It describes the Caulukya dynasty and the life of King Jayasiṁha (Siddharāja). The rules of Sanskrit grammar are illustrated in this part. The second part (usually known as Kumārapālacarita), which is in Prakrit, contains eight cantos. It describes the life of King Kumārapāla and at the same time illustrates the rules of Prakrit grammar.

The Triṣaṣṭiśalākāpuruṣacarita (The Lives of the Sixty-three Excellent Men) by Hemacandra is a big poem. It is divided into ten sections. The author himself describes it as an epic poem. It contains the life-stories of the 63 Great Men. The Pariśiṣṭaparvan or Sthavirāvalīcarita is the appendix to the Triṣaṣṭiśalākāpuruṣacarita. It contains the life-stories of the Elders (Sthaviras).

Hemacandra composed a few hymns, too. His Vītarāgastotra is a poem in praise of the passionless Lord Mahāvīra. It is at the same time a poetical manual of Jainism. It consists of twenty small sections. The Ayogavyavacchedadvātriṁśikā of the author forms the first part of his hymn

called Dvātriṁśikā. The second part is called Anyayoga-vyavacchedadvātriṁśikā. The first part contains an easy exposition of the doctrines of Jainism. The second part refutes the doctrines of the non-Jaina systems. It has a commentary called Syādvādamañjarī by Malliṣeṇa. This commentary serves as an excellent treatise on Jaina philosophy.

The Pramāṇamīmāṁsā by Hemacandra is a valuable work on Jaina logic. Its commentary by the author himself enhances the value of the work.

Hemacandra's Yogaśāstra is an important work on Jaina yoga. It is in verse and has twelve chapters. The author himself has commented upon it. The work contains a complete doctrine of duties. It treats of the effort one must make to attain emancipation.

The Arhannīti or Laghvarhannīti composed by Hemacandra is a valuable treatise on Jaina polity. It contains instructions and rules of conduct for kings, ministers, generals and other State officials.

Works of Ramacandra :

Rāmacandra, the chief disciple of Hemacandra, was an exceptionally prolific writer of Sanskrit dramas. He was a great poet and the author of about a hundred works. As many as forty-seven of his works are known at present. His plays include the Nalavilāsa, the Satyahariścandra, the Nirbhayabhīma, the Kaumudīmitrānanda etc. The Nāṭya-darpaṇa is an important work on dramaturgy composed by Rāmacandra in collaboration with his co-pupil Guṇacandra. His poems and hymns include the Kumāravihāraśataka, the Yugādidevadvātriṁśikā, the Prasādadvātriṁśikā, the Ādidevastava, the Nemistava etc. He had also composed an excellent treatise on Jaina philosophy, entitled Dravyālaṅkāra, in collaboration with Guṇacandra. His commentary on the Siddhahema-śabdānuśāsana is a valuable work on grammar.

Dharmamrta of Asadhara :

Āśadhara was a great Digambara scholar and poet of the 13th century. He composed a number of learned works and commentaries in Sanskrit. The Dharmāmṛta is his principal work. It is in two parts: Sāgāra-Dharmāmṛta and Anagāra-Dharmāmṛta. The Sāgāra-Dharmāmṛta deals with the duties of the lay-votary, whereas the Anagāra-Dharmāmṛta treats of the conduct of the ascetic. The author himself composed a commentary on this work in 1243 A. D. The original work is in verse.

Jinaprabhasuri's Tirthakalpa :

Jinaprabhasūri was a famous Śvetāmbara scholar belonging to the 14th century. He wrote several works in Sanskrit, Prakrit and Apabhraṁśa. Various commentaries were also composed by him. His Tīrthakalpa or Vividhatīrthakalpa is a semi-historical work. It gives a description of different Jaina places of pilgrimage along with the names of their founders and the kings who restored them. It also records the relevant dates of different events. The work is partly in Sanskrit and partly in Prakrit, partly in prose and partly in verse. Its different parts were written separately and then put together by the author. This fact is revealed by the author himself.

Yasovijaya's Works :

Yaśovijaya was a prominent Śvetāmbara writer of the 17th century. He composed several excellent treatises and various valuable commentaries in Sanskrit. His works on philosophy include the Anekānta-vyavasthā, the Jñānabindu, the Jaina-tarka-bhāṣā, the Naya-pradīpa, the Nayopadeśa, the Naya-rahasya, the Nyāya-khaṇḍa-khādya, the Nyāyāloka, the Bhāṣā-rahasya, the Pramāṇa-rahasya, the Adhyātma-mata-parīkṣā, the Adhyātma-sāra, the Adhyātmopaniṣad, the Ādhyātmika-mata-khaṇḍana, the Upadeśa-rahasya, the Jñāna-sāra, the Devadharma-parīkṣā, the Gurutattva-

vinirṇaya etc. Some of his valuable commentaries are on the Aṣṭasahasrī,, Śāstravārttāsamuccaya, Syādvādamañjarī, Yogaviṁśikā, Yogasūtra, Karmaprakṛti and Kāvyaprakāśa. He composed some works in Gujarati, too.

It is clear from this brief introduction to Jaina literature that there is hardly any subject on which the Jaina authors have not been able to write. They have made valuable contributions to the entire range of Indian literature. They have produced religious and philosophical treatises, they have composed dramas and novels, they have written epics and hymns. They have composed a number of works on grammar, lexicography, poetics, metrics, logic, mathematics, astrology, astronomy, polity etc. Thus, they occupy an important position in the history of Indian literature. Their contribution is in no way less significant than that of the non-Jaina authors. Besides Prakrit, Sanskrit and Apabhraṁśa, they have produced valuable works in modern Indian languages, too.



3. Reality

Fundamental Substances

Soul

Matter

Medium of Motion

Medium of Rest

Space

Time

CHAPTER III
REALITY

Reality is possessed of origination, decay and permanence. *Origination is the appearance of a new mode. For instance,* the production of a pitcher from (the lump shape of) clay. Decay is the disappearance of the former mode. For example, the loss of the lump shape of clay in the production of the pitcher. Permanence is the essential nature of which there is no annihilation or origination. For instance, clay continues to exist in all its modes, such as the lump, the pitcher, the broken parts and so on.

Fundamental Substances :

The universe is composed of two types of substances : sentient and insentient. Souls are sentient as well as formless. Insentient substances are of two categories : with form and without form. Matter possesses form. Formless substances are four : medium of motion, medium of rest, space and time. Thus, there are six fundamental substances constituting reality according to the Jainas: (1) soul, (2) matter, (3) medium of motion, (4) medium of rest, (5) space and (6) time.

Soul :

The defining characteristic of soul (*jīva*) is consciousness. Intuition, knowledge etc. are its different forms. Since the soul is formless, it cannot be perceived by the sense-organs. We can know it by introspection and inference. There are infinite souls in the universe. A soul is not all pervasive. By contraction and expansion it is capable of occupying varying proportions of the countless space-points of the universe. It occupies space like the light of a lamp which can fill a small room as well as a big hall. It can

occupy the smallest body of a bacterium or the biggest body of a fish. It becomes equal in extent to the body it occupies.

Souls are of two categories : liberated and worldly. The liberated souls are perfect and pure. They possess four infinities : infinite comprehension, infinite apprehension, infinite bliss and infinite power. The worldly souls are further divided into two classes : mobile (*trasa*) and immobile (*sthāvara*). The mobile souls are again divided into four groups : five-sensed, four-sensed, three-sensed and two sensed. The five senses are related to touch, taste, smell, sight and hearing. The immobile souls possess only one sense, viz., the sense of touch. They are divided into five classes : earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied.

The soul is not identical with the body. It is an independent entity which is essentially conscious. The worldly soul is equal in extent to its own body. It is the possessor of material karmas. Its existence is proved by direct experience as well as inference.

Matter :

Matter (*pudgala*) has four defining characteristics : touch, taste, smell and colour. It exists either in the form of atoms or in the shape of molecules. That particle of matter which cannot be further divided by any means whatsoever is known as atom (*aṇu* or *paramāṇu*). It is the smallest possible part of matter. Molecule (*skandha*) is defined as an aggregate or a combination of atoms.

Atoms in a free state are not perceptible to our sense-organs. When they take the form of a molecule, they can be perceived by us. All atoms are not found in a free state. The atoms living in the form of a molecule become liable to pass to a free state only by division and not by union. Molecules are formed in three ways: by division or dissociation, by union or association and by the combined process of division and union.

Not only atoms are imperceptible but certain types of molecules are also not perceptible. How can, then, the imperceptible molecules be perceived ? If a molecule breaks and the broken part attaches itself to another molecule, the resulting combination may be gross enough to be perceived. Thus, the imperceptible molecule becomes perceptible by the combined process of division and union.

Matter is manifested in different forms, such as sound, union, division, fineness, grossness, figure, darkness, shade, heat, light etc. It forms the physical basis of body, speech, mind and respiration. Pleasure, pain, life and death are also effects of matter.

Bodies, which are formed of matter, are of five kinds : gross *(audārika)*, transformable *(vaikriya)*, projectable *(āhāraka)*, electric *(taijasa)* and karmic *(kārmana)*. The organic body of human beings, animals and plants is called gross body. It is full of blood. bones etc. The transformable body is possessed by celestial and infernal beings. It is also possessed by human beings and animals with an extraordinary power. It is capable of transformation in different shapes and sizes. The projectable body is developed by an advanced ascetic. It can be sent to great distances on special occasions. The electric body possesses the power of digesting the food one takes. The inner subtle body which is the seed of all mental and physical existence and activities is called karmic body. It is composed of eight kinds of karmas.

We can perceive only the gross body with our sense-organs. The other bodies are imperceptible. The succeeding body is subtler than the preceding one in order. The electric and karmic bodies are not obstructed by any impediment. They are associated with a mundane soul from beginningless time. At the time of transmigration, only these two kinds of bodies are possessed by the souls. A living being can have four kinds of bodies at the most at a time. It cannot have the transformable and projectable

bodies at one and the same time. The electric and karmic bodies are always possessed by it. The liberated souls are not in possession of any body. They are bodiless beings—pure souls.

Medium of Motion :

The medium of motion or ether (*dharma*) is formless. It occupies the whole of the universe. It is helpful in supporting the motion of souls and matter. Although all the souls and matter possess the capacity of movement, yet, they cannot move unless the medium of motion is present in the universe. The medium of motion does not produce movement but only helps the motion of those who have already got that capacity and tend to move. As for instance, water helps fish in swimming. The function of water is not to produce swimming but to help the fish already in possession of that tendency.

Medium of Rest :

The medium of rest (*adharma*) is also formless and pervades the whole of the universe. It is the auxiliary cause of rest. The medium of rest is as helpful with respect to rest as the medium of motion is with regard to motion. As a tree is helpful to a person who is coming from a far distance in the hot sun and wants to have some rest under it, so is the nature of the medium of rest to help souls and matter when they take rest.

Space :

Space (*ākāśa*) is all-pervasive and formless. It provides accommodation to all the objects of the universe. Jainism believes in two divisions of space : space of the world or universe-space (*lokākāśa*) and space of the non-world or non-universe-space (*alokākāśa*). That space in which all other substances exist is called universe-space. Where no other substance exists is known as non-universe-space. It is the pure or empty space existing beyond the universe-space.

Space is self-supported, while the other substances are not so. They get accommodation in space.

Time :

Time (*kāla*) is the auxiliary cause of change. It helps to produce changes in a substance. It is eternal and formless. Ordinarily time is understood in seconds, minutes, hours etc. The Jaina scheme of the division of time is as follows :

The lowest unit of time is a *samaya*. Innumerable *samayas* form an *āvalikā*. 16, 777, 216 *āvalikās* make a *muhūrta* which is equal to 48 minutes of modern time. 30 *muhūrtas* make an *ahorātra* (a day and night). Out of *ahorātras* are formed fortnights, months, years etc. Years can be expressed in words up to a number containing 77 cyphers. Beyond that it is innumerable. An innumerable quantity of years makes a *palyopama*. 10 *koṭākoṭi* (crore multiplied by crore) *palyopamas* form a *sāgaropama*.

Time consists of two kinds of cycles : the ascending cycle (*utsarpiṇī*) and the descending cycle (*avasarpiṇī*). That which has the characteristic of development of knowledge, age, stature etc. is the ascending cycle, and that which possesses the characteristic of deterioration of knowledge etc. is the descending cycle. The ascending cycle is of six divisions : *duṣṣamaduṣṣamā* (most miserable), *duṣṣamā* (miserable), *duṣṣamasuṣamā* (misery mixed with happiness), *suṣamaduṣṣamā* (happiness mixed with misery), *suṣamā* (happy) and *suṣamasuṣamā* (most happy). The descending cycle is also of six divisions beginning from *suṣamasuṣamā* and ending with *duṣṣamaduṣṣamā*. Each of the two cycles is of the extent of ten *koṭākoṭi sāgaropamas*. The two joined together constitute a *kalpa*. Time as such is beginningless as well as endless.



4. Knowledge

Apprehension
Comprehension
Sense-organs
Mind
Sensory Comprehension
Scriptural Comprehension
Extra-sensory Perception
Clairvoyance
Telepathy
Omniscience

CHAPTER IV

KNOWLEDGE

Knowledge is the essence of soul. It is of two types : indeterminate cognition or apprehension (*darśana*) and determinate cognition or comprehension (*jñāna*). In apprehension the details of the object are not known, while in comprehension the details are also cognised.

Apprehension:

Before we know a thing in a detailed way, there is the stage where we simply see, hear or otherwise become conscious of it in a general way without going into its ins and outs. This is the first stage of knowledge. It is variously known as apprehension, indeterminate knowledge, indefinite cognition, indistinct awareness, detail-less knowledge and so on. It is of four kinds : visual apprehension (*cakṣurdarśana*), non-visual apprehension (*acakṣurdarśana*), apprehensive clairvoyance (*avadhi-darśana*) and apprehensive omniscience (*kevala-darśana*) . The visual apprehension is concerned with the visual sense. The non-visual apprehension is related to the other four senses and mind. The apprehensive clairvoyance is nothing but limited spiritual apprehension without the assistance of the senses and mind. It is confined to material objects. The apprehensive omniscience is in the form of perfect spiritual apprehension. It is also known as natural apprehension (*svabhāva-darśana*).

Comprehension :

Comprehension or determinate cognition is of five kinds: sensory comprehension (*mati-jñāna*), scriptural comprehension (*śruta-jñāna*), clairvoyance (*avadhi-jñāna*), telepathy (*manaḥparyāya-jñāna*) and omniscience (*kevala-jñāna*). Determinate knowledge of a thing by means of the senses and mind is

called sensory comprehension. Knowledge derived from the reading or hearing of scriptures, i. e., words of trustworthy persons, is known as scriptural comprehension. Clairvoyance is in the form of limited direct comprehension, i. e., direct (spiritual) comprehension of matter in varying degrees without the help of the senses and mind. Telepathy is in the shape of direct comprehension of another's mental activities. Omniscience is nothing but perfect direct comprehension. It is also known as natural comprehension (*svabhāva-jñāna*).

Sense-organs :

The emergence of sensory comprehension depends upon the functions of sense-organs (*indriyas*) and mind (*manas*). There are five sense-organs: tactual, gustatory, olfactory, visual and auditory. They have for their characteristic the capacity of perceiving touch, taste, smell, colour and sound respectively. Each of these senses is of two kinds: physical (*dravya*) and psychical (*bhāva*). A physical sense (sense-organ) is nothing but the material atoms as possessed of a definite shape. It is of two varieties : the organ itself and its protecting environment. A psychical sense is also of two varieties : attainment (*labdhi*) and conscious activity (*upayoga*). Attainment is in the form of acquisition of potential sense-activity. A particular conscious modification of the self is called conscious activity. In its presence the self is directed to the physical sense roused to cognisance.

Mind :

Mind is the internal sense-organ. It does not occupy a particular site in the body, nor does it last for a long period. It cognises the objects of all the senses as well as internal states like pleasure, pain etc. It is also of two kinds : physical and psychical. The physical mind is nothing but the material atoms transformed into the shape of mind. The psychical mind is in the form of attainment and conscious activity of the self apt to cognise its object.

Sensory Comprehension :

Sensory comprehension is generally divided into four stages : sensation (*avagraha*), speculation (*īhā*), perception (*avāya* or *apāya*) and retention (*dhāraṇā*). Sensation is the first stage of comprehension of an object that follows in the wake of apprehension upon the contact of the sense-organ with the object. Speculation is the striving for a specific determination of the object cognised by sensation. It is different from doubt for the reason that it positively possesses the element of ascertainment. The mental state that relates to many contradictory features and is not able to differentiate the right from the wrong is called doubt. That state of mind which strives for the ascertainment of the truth on the ground of reason and which is to be successful at the next stage is known as speculation. Perception is the ascertainment of the specific feature of the object cognised in the state of speculation. It is the final determination of the particular character of the object of speculation. It involves the exclusion of the non-existent qualities as well as the determination of the existent properties. Retention is nothing but the absence of lapse of the perceptual judgment. It includes the formation of mental trace which serves as the cause of its recollection in future. Recollection or recall is the cognition that has the stimulus of a latent mental trace for its condition.

Scriptural Comprehension :

Scriptural or verbal comprehension is the cognition derived from the reading or hearing of words of trustworthy persons. The knowledge embodied in scriptures, i. e., in the works of reliable authors or preceptors is also called scriptural knowledge. The cognition that emerges on account of the activity of the sense-organs and mind, is possessed of proper words according to the conventional usage and is capable of expressing its object clearly is verbal comprehension.

Extra-sensory Perception :

Sensory comprehension and scriptural comprehension are of the class of normal cognition, i. e., sensory perception. Clairvoyance, telepathy and omniscience fall in the category of super-normal cognition, i. e., extra-sensory perception. The self possesses the inherent capacity to know all things irrespective of time and space. Temporal and spatial distances are immaterial if the self were in all perfection. In other words, the self is inherently capable of cognising all things together with all their characters irrespective of temporal distinctions and spatial differences. It is only because of karmic veils that this capacity of the self is obstructed. Omniscience occurs on the complete destruction of the corresponding karmic obstructions. But when there is variation in degrees of this destruction there occur different varieties of cognition. Of them, sensory knowledge and scriptural knowledge are produced through the senses and mind, whereas clairvoyance and telepathy are derived directly from the self.

Clairvoyance :

Clairvoyance is confined to the objects having form. Only those things which have shape, colour etc. can be cognised by clairvoyance. It differs in scope and durability with different persons owing to the difference of karmic strength. The highest type of clairvoyance can cognise all the things possessing form. The formless things like souls etc. cannot be cognised by clairvoyance. Celestial and infernal beings possess this kind of knowledge by birth. It is acquired by human and animal beings. In their case it is of six kinds : (1) that which continues to exist even if the possessor leaves a particular place and goes elsewhere (accompanying), (2) that which does not continue to exist in the aforesaid situation (unaccompanying), (3) that which extends in scope and durability as time passes (increasing), (4) that which embraces deterioration with regard to its scope and

durability (decreasing), (5) that which neither faces growth nor embraces deterioration (steady) and (6) that which sometimes increases and sometimes decreases (unsteady).

Telepathy :

The mind is made of material atoms. Its modes are the different changes of states emerging into acts of thought. Every state of our thought is a particular mode of the mind. As our state of thought changes so also the mind changes. Thus, a state of thought is nothing but a particular mode of the material mind. The direct cognition of these modes is known as telepathy. A person possessing telepathy can, thus, directly cognise our thoughts.

Telepathy is confined to the plane of human beings. Its emergence is conditioned by a particular capacity possessed by one having a particular mode of right conduct. The person possessing telepathy is necessarily a homeless ascetic. His conduct must be of a higher type. Such conditions are not set down in the case of clairvoyance.

Omniscience :

Omniscience is the highest type of knowledge. It is the perfection of the cognitive faculty of the self. It is the pure and perfect manifestation of the innate nature of the spiritual substance. It arises on the complete annihilation of all the obstructive karmic veils. The person possessing omniscience directly cognises all the substances with all their modes. For him nothing remains unknown. His knowledge is direct, pure and perfect.



5. Relativism

Non-absolutism
Sevenfold Judgment
Naya

CHAPTER V

RELATIVISM

Jaina philosophers differ equally from those who hold that all is absolutely permanent, from those who hold that all is absolutely momentary and from those who hold that some things are absolutely permanent and some are absolutely momentary. According to Jaina philosophy all is permanent as well as momentary. From the viewpoint of substance an object is permanent and from the standpoint of modes it is momentary. The so-called opposites such as existence and non-existence, permanence and change, identity and difference, oneness and maniness and the like can be attributed to one and the same object from different points of view. These opposites should not be taken to be absolutely heterogeneous. They can exist in the same object without contradicting each other. Reality is a synthesis of opposites. It is of complex nature. All objects are inter-related. The individual form of an object cannot be established without the knowledge of its inter-relations. One who knows one thing with all its properties knows all things.

Non-absolutism :

Every object possesses infinite characteristics. These characteristics or attributes (*dharmas*) are not conceptual but really exist in the object. When we speak of a particular characteristic of an object, we have to use the word 'relatively', i. e., from a particular point of view or as related to this aspect, this object is such and not otherwise. This sort of judgment is called ***syādvāda*** or ***anekāntavāda***, i. e., relative judgment or non-absolute judgment. Thus, when an object, which possesses infinite characteristics

(*anantadharmātmaka*), is expressed in a relative form of judgment, the expression is known as *syādvāda*. In the term '*syādvāda*' the word '*syāt*' (relatively) is indicative of non-absolutism (*anekāntatā*), therefore, *syādvāda* is called *anekāntavāda*.

Sevenfold Judgment :

When we select one of the infinite characteristics of an object and express it along with its negative aspect, the judgment has seven forms. The following are the seven propositions with respect to the concrete example of a pot :

1. Relatively the pot exists.
2. Relatively the pot does not exist.
3. Relatively the pot exists and does not exist.
4. Relatively the pot is indescribable.
5. Relatively the pot exists and is indescribable.
6. Relatively the pot does not exist and is indescribable.
7. Relatively the pot exists, does not exist and is indescribable.

In these propositions the word 'relatively' is most significant. Every form of the judgment bears the stamp of relativity by which the notion of absolutism is refuted. The first proposition 'Relatively the pot exists' means that from a particular point of view the pot is existent. This view-point is determined by four factors : substance, place, time and mode. The explanation of these determining factors is as follows:

The substance of the pot is the clay of which it is made. Viewed from the standpoint of this particular substance the pot is existent.

The place of the pot points to the locality where it is lying. Viewed from the standpoint of a particular room the pot is existent.

The time of the pot is the particular time in which it exists. Viewed from the standpoint of the present time the pot is existent.

The mode of the pot points to its form or shape. Viewed from the standpoint of a particular form such as its contracted neck the pot is existent.

To be more clear, the proposition 'Relatively the pot exists' means that the pot is existent so far as its own individuality is concerned by reason of its substance, place, time and mode. Its substance is the material of which it is made, its place is the locality where it lies, its time is the period during which it exists and its mode is the form which it assumes. Everything exists in its own individuality and does not exist in the individuality of another. Were it not so, everything would be alike existent and thus, there would possibly be no individuality at all.

The second proposition 'Relatively the pot does not exist' means that the pot is non-existent if looked at from the point of view of the absence of its substance, place, time and mode. In other words, the pot does not exist with reference to another substance such as gold etc., with reference to another place such as some other room etc., with reference to the time preceding its origination or succeeding its destruction and with reference to another mode such as broad neck etc.

The third proposition 'Relatively the pot exists and does not exist' means that the pot is existent as regards its own substance etc. and non-existent with regard to the substance etc. of another thing. The first part of this proposition is true from the viewpoint of the existence of the individual properties of the pot and the second part is true from the standpoint of the non-existence of other properties in it. The third proposition is the combination of the first and second propositions. It describes both existence and non-existence successively.

The fourth proposition 'Relatively the pot is indescribable' means that the pot cannot be described if both

existence and non-existence are considered simultaneously. When both existence and non-existence are taken into account at one and the same time, the thing becomes indescribable.

The fifth, sixth and seventh propositions are the combinations of the first and fourth, second and fourth and third and fourth propositions respectively.

Thus, the first proposition of the sevenfold judgment is related to existence, the second to non-existence, the third to both successively and the fourth to both simultaneously. These four propositions are fundamental. The last three are their combinations. The first form is positive, the second one is negative and so on. This is the method of the Jaina dialectic.

Naya :

Syādvāda or *sakalādeśa* (complete judgment) describes an object relatively keeping contact with all its characteristics *Nayavāda* or *vikalādeśa* (incomplete judgment) takes into account any one of the characteristics of that object and leaves the rest untouched. A particular *naya* (standpoint) selects a particular characteristic for its purpose, not rejecting the remaining ones but leaving them for other *nayas*. A judgment that accepts only one characteristic and rejects the other ones is fallacious (*nayābhāsa*).

Really speaking, there are infinite *nayas*, inasmuch as an object is possessed of infinite characteristics and one *naya* knows only one characteristic. Broadly speaking, *naya* is of two kinds: dealing with generality (*dravyāstika*) and dealing with particularity (*paryāyāstika*). The former looks at the identity of things, whereas the latter looks at the difference of things. The former is divided into three classes: *naigama*, *saṅgraha* and *vyavahāra*. The latter is classified into four categories: *ṛjusūtra*, *śabda*, *samabhirūḍha* and *evambhūta*.. Thus, there are seven broad divisions of *naya*.

The *naigama-naya* views an object as possessing both the general and the particular properties, emphasising either of the two. 'I am conscious' is an example of this standpoint. Here the property 'consciousness' is a general one existing in all living being, whereas the term 'I' is indicative of my particular personality.

The *saṅgraha-naya* deals with the highest generality. 'All is real because all exists' is an example of this standpoint. In its pure form, it is only concerned with the simple proposition 'it is', that is to say, when the thing is mentioned divested of all its particular properties.

The *vyavahāra-naya* takes into consideration a generic object as possessing specific properties, which is only a part of the object of the *saṅgraha-naya* 'Existence is either substance or modification' is an instance of this standpoint.

The *ṛjusūtra-naya* deals with the present aspect of a thing. 'I am happy at this moment' is an example of this standpoint.

The *śabda-naya* treats synonymous words as all having the same meaning. For instance, jar (*kumbha*), pitcher (*kalaśa*) and pot (*ghaṭa*) are all expressive of one and the same thing.

The *samabhirūḍha-naya* holds that with the difference of words the objects also differ. Just as a jar and a piece of cloth are different, so also a jar, a pitcher and a pot signify different things according to their derivative meanings.

The *evambhūta-naya* recognises an object denoted by a word when the object is in the actual state of performing its own natural function as suggested by the derivative meaning of that word. For instance, teacher means one who teaches. When a teacher is not teaching, he would not be called teacher at that time. He is teacher when he teaches.



6. Karma and Liberation

Meaning of Karma
Nature
Duration
Intensity
Quantity
Bondage
Liberation
Causes of Bondage and Liberation
Meditation
Stages of Spiritual Development

CHAPTER VI

KARMA AND LIBERATION

The doctrine of karma gives some explanation of our specific characteristics, some satisfactory answer to the factors of our personality that we have at present. It tells us how these factors were generated as the result of the forces produced in the past. The Jaina holds that every individual soul possesses infinite apprehension, infinite comprehension, infinite bliss and infinite power. All these characteristics belong by nature to every soul while it is in all perfection. The mundane soul is not perfect, therefore, it is not free to enjoy perfect apprehension, complete comprehension, unrestricted bliss and unlimited power. Why is it so ? What restricts its faculty of apprehension, comprehension etc. ? The Jaina philosopher answers that the innate faculty of the soul is infected by something foreign. The foreign element that covers the perfection and purity of the soul is nothing but karma.

Meaning of Karma :

The Jaina meaning of karma is not work or deed. According to the Jaina conception, karma is an aggregate of particles of very fine matter not perceptible to the senses. If the self be regarded to be pure and perfect by nature, why should it be subject to infection ? If infection is possible, it must be infected for all time. The Jaina philosopher answers that this objection has no force. It is a matter of our experience that though perfectly luminous and pure by nature, the light of the sun etc. is very often obscured by a veil of dust, by fog, by a patch of cloud. The problem of the self is exactly like this. It is also obscured by comprehension-obscuring karma and the like. As regards the

removal of the obscuration of the self, it is possible by the practice of meditation etc., just as the obscuration of the sun etc. is removed by a blast of wind.

It can be accepted that an obscuration having its origination in time is liable to be removed by some means. But the Jaina says that the obscuration of the self is not a historical fact. It is from time immemorial. Such being the case, how is it possible to remove the obscuration ? The Jaina thinker does not agree with this view. For him, the fact of origination is entirely irrelevant. It is a common experience that the dross found in an ore of gold is as old as the gold itself, still it is found to be removed by the action of an alkaline substance, or by calcination in a sealed vessel. Exactly like this, the removal of beginningless karma is possible by the practice of meditation etc.

There is another objection regarding the obscuration of the self. How can an immaterial being like the self be obscured by material particles ? The reply is as follows : The power of consciousness, although immaterial and amorphous, is found to be obscured by the consumption of spirituous liquor, intoxicating drugs and the like. Similarly, the immaterial self can be obscured by the material karma. Moreover, the worldly souls are not absolutely immaterial, since they are always associated with material karmas. Hence, the objection is baseless.

What is the argument in admitting the material nature of karma ? Karma is possessed of material form, inasmuch as its effect, viz., the body etc., is material in nature. It is our common experience that the causes of various effects having a material form are also possessed of the same form. The atoms which are the cause of a pot which is material in character, are also material. One may raise an objection: Pleasure, pain etc. are also effects of karma, and since they have no physical form, it may be argued that karma is not

material. To this objection the Jaina replies : The rise of pleasure, pain etc. is not wholly independent of corporeal cause, since the experience of pleasure etc. is found to be associated with food etc. There is no experience of pleasure etc. in association with a non-material entity, just as in connection with the ether. Thus, it is only a material entity that can produce any pleasure or pain, and not a non-material substance. Because karma produces pleasure, pain etc., therefore, it is material in nature. It should also be noted that it is the soul which is the essential cause of all our experience; karma is only the instrumental cause. Unless karma is associated with the soul, it cannot produce any effect. Really speaking, the karmic matter not associated with the soul is no karma at all.

The entire cosmos is full of karmic matter. The soul which is infected by karmic particles from time immemorial goes on acquiring new ones while enjoying worldly life. Through the actions of the body, mind and speech karmic matter gets into the self. It is tied to the self according to the strength of passions, viz., anger, pride, deceit and greed. Thus, first of all there is an influx (*āsrava*) of karmic particles due to activities (*yoga*). At the same time there are passions (*kaṣāya*) owing to which bondage (*bandha*) takes place. In the state of bondage the self and karma are more intimate than milk and water. The particles of karma produce various types of effects.

The Jaina tradition distinguishes between physical karma and psychical karma. The former is material in nature, whereas the latter comprises those psychical effects and states which are produced in the soul due to physical karma. The former is the karmic matter that enters into the self. The latter is in the shape of various conscious activities. The physical and psychical karmas are mutually related to each other as cause and effect. As we have already mentioned that the self is associated with karma from time immemorial,

no question of the 'first association' arises. Besides, the self gathers new karmic matter every moment. The emancipation of the soul from karma is possible in two ways: the influx of new karmic particles must be stopped and the accumulated karmic matter must be eliminated.

The material particles that take the form of karma can be viewed from four angles: according to their nature, duration, intensity and quantity. The nature and quantity of karmic matter depend upon the activities of the body, mind and speech. The duration and intensity of karmic fruition depend upon passions.

Nature :

According to the Jaina doctrine, karma is classified into eight fundamental types: comprehension-obscuring (*jñānāvaraṇa*) karma, apprehension-obscuring (*darśaṇāvaraṇa*) karma, feeling-producing (*vedanīya*) karma, deluding (*mohanīya*) karma, age-determining (*āyus*) karma, physique-making (*nāman*) karma, status-determining (*gotra*) karma and power-obscuring (*antarāya*) karma. Our worldly existence is dependent on these eight types of karma. The karma that obstructs the faculty of comprehension is known as comprehension-obscuring karma. The karma that obstructs the faculty of apprehension is called apprehension-obscuring karma. The karma which produces pleasure and pain is called feeling-producing karma. The karma that obscures right belief and right conduct is known as deluding karma. The karma that determines length of life is called age-determining karma. The karma which forms the body is called physique-making karma. The karma which destines a position in society is known as status-determining karma. The karma that impedes the infinite energy of the self is called power-obscuring karma.

Of these eight types, four, viz., comprehension-obscuring karma, apprehension-obscuring karma, deluding karma and

power-obscuring karma are obstructive (*ghātin*), whereas the remaining four are unobstructive (*aghātin*). Of the obstructive types, some are completely obstructive, while others are partially obstructive. There is another classification as well. Karmas are classified under the heads of virtuous (*puṇya*) and sinful (*pāpa*) types. The karma that yields happiness and pleasure in life is virtuous. The sinful karma produces sorrow and pain.

Each of the eight fundamental types is divided into a number of sub-divisions, so that the entire number is exceedingly large. We propose to confine our account to 158 sub-types only.

The karma that obscures the comprehending faculty of the soul totally or partially is called comprehension-obscuring karma. It is classified into five sub-types corresponding to the five forms of comprehension emerging through the media of the senses and the mind (*mati-jñāna*) is of the first kind. The karma which obstructs the comprehension arising from the reading or hearing of scriptures or from the words of an authority (*śruta-jñāna*) is of the second kind. The third kind hinders the direct (spiritual) perception of material objects (*avadhi-jñāna*). The fourth kind obscures the direct perception of the thoughts of others (*manaḥ-paryāya-jñāna*). The fifth kind hinders the faculty of omniscience, i. e., perfect direct perception (*kevala-jñāna*) inherent in the self by natural disposition.

The karma that obscures the faculty of apprehension partially or wholly is called apprehension-obscuring karma. It is of nine sub-types corresponding to the four forms of apprehension and five kinds of sleep. The first four sub-types obscure visual apprehension (*cakṣurdarśana*), non-visual apprehension (*acakṣurdarśana*), direct apprehension of material objects (*avadhi-darśana*) and perfect direct apprehension (*kevala-darśana*) respectively. The fifth kind causes a light and pleasant sleep. The sixth kind produces a deep sleep.

The seventh kind generates a slumber that overtakes a person while sitting or standing. The eighth kind causes sleep which overcomes a person while walking. The last kind causes somnambulism.

The karma producing feeling is of two varieties. The first variety produces a feeling of pleasure, whereas the second one generates a feeling of pain.

The deluding karma is of two chief varieties: belief-deluding (*darśana-mohanīya*) karma and conduct-deluding (*cāritra-mohanīya*) karma. The first variety is classified into three types. The first type known as (*mithyātva-mohanīya*) produces complete wrong belief, i. e., heterodoxy. The person possessing it does not believe in the truths proclaimed by true authorities but believes in false doctrines. The second type is known as *samyaktva-mohanīya*. It generates correct belief. This belief is not to be understood in the form of the right faith in its completeness but only in a preliminary degree. The right faith in its completeness is obtained only when this type of karma, too, is completely annihilated. The sun which is covered by white clouds shines perfectly only when the clouds have completely been removed. The second type is like the white clouds covering the sun. The third type, which is a mixture (*miśra*) of the two, produces a mixed belief having some degree of truth and some of falsity. In a different language, it causes a kind of wavering between true faith and false belief. The second variety is divided into two groups: passions (*kaṣāyas*) and quasi-passions (*no-kaṣāyas*). The passions are sub-divided into four groups: anger(*krodha*), pride (*māna*), deceit (*māyā*) and greed (*lobha*). Each of these is, again, divided into four sub-groups: (1) what obscures right conduct completely and leads to endless worldly life (*anantānubandhin*), (2) what hinders even partial self-discipline and does not last for more than a year (*apratyākhyānāvaraṇa*), (3) what obstructs the beginning of complete self-discipline and never lasts for more than four months (*pratyākhyānāvaraṇa*) and (4) what arrests the attainment of complete right con-

duct and does not last for more than a fortnight (*sañjvalana*). Thus, the number of passions is four multiplied by four or sixteen. The quasi-passions are classified into nine varieties. They give rise to laughter (*hāsya*), liking (*rati*), disliking (*arati*), sorrow (*śoka*), fear (*bhaya*), disgust (*jugupsā*), sexual desire for woman (*puruṣa-veda*), sexual desire for man (*strī-veda*) and sexual desire for both (*napuṁsaka-veda*). They are called quasi-passions, inasmuch as they co-exist with the passions and are inspired by them. The conduct-deluding karma, thus, has sixteen plus nine or twenty-five sub-types. Adding the three sub-types of the belief-deluding karma to this number, we have in all twenty-eight kinds of the deluding karma.

The age-determining karma confers on a being a certain quantum of life. It has four sub-types corresponding to the four states of existence. The first of them determines celestial age (*deva-āyus*). The second one determines human age (*manuṣya-āyus*). The third one determines the age of plants and animals (*tiryag-āyus*). The last one determines the age of hellish beings (*naraka-āyus*).

Now, we turn to the description of the sub-types of the physique-making karma. It causes physical diversities and is chiefly responsible for the theory of reincarnation. The number of its sub-types is one hundred and three They are mostly quoted in a fixed succession in four groups: collective types (*piṇḍa-parkṛtis*), individual types (*pratyeka prakṛtis*), ten types of self-movable body etc. (*trasa-daśaka*) and ten types of immovable body etc (*sthāvara-daśaka*). The first group consists of seventy-five varieties. They are as follows: four states of existence—celestial, human, animal and plant and hellish; five classes of beings—beings with one sense, two senses, three senses, four senses and five senses; five bodies—gross (*audārika*), transformable (*vaikriya*), projectable (*āhāraka*), electric (*taijasa*) and karmic (*kārmaṇa*); three parts—gross, transformable and projectable (since elec-

tric and karmic bodies have no parts); fifteen bindings—(1) the binding of gross body with previous gross body, (2) with electric body, (3) with karmic body, (4) with electric and karmic bodies, (5) the binding of transformable body with previous transformable body, (6) with electric body, (7) with karmic body, (8) with both, (9) the binding of projectable body with previous projectable body, (10) with electric body, (11) with karmic body, (12) with both, (13) the binding of electric body with previous electric body, (14) with karmic body and (15) the binding of karmic body with pevious karmic body; five scrapings—the scraping of the matter of gross body, of transformable body, of projectable body, of electric body and of karmic body; six firmnesses of the joints of gross body—an excellent joining in which the bones are hooked into one another (*vajra-ṛṣabha nārāca-saṁhanana*), a joining which is not firm (*ṛṣabha-nārāca-saṁhanana*), a joining which is still weaker (*nārāca-saṁhanana*), a joining which is on one side like the preceding one, while on the other the bones are simply pressed together and nailed (*ardha-nārāca-saṁhanana*), a weak joining in which the bones are merely pressed together and nailed (*kīlika-saṁhanana*) and a weak joining in which the ends of the bones merely touch one another (*sevārta-saṁhanana*); six figures—the entire body to be symmetrical, the upper part of the body to be symmetrical and not the lower, the body below the navel to be symmetrical and above it to be unsymmetrical, the body to be hunch-backed, the body to be dwarf-like and the entire body to be unsymmetrical; five colours (of the body etc.)—black, blue, red, yellow and white; two odours—pleasant and unpleasant; five tastes—bitter, sour, acidic, sweet and astringent; eight touches—soft, hard, light, heavy, cold, hot, smooth and rough; four transmigrating forces (*ānupūrvīs*) corresponding the four states of existence—celestial, human, animal-cum-plant and hellish; two gaits—moving in a pleasant manner and moving in an ugly manner. The second group has eight varieties: superiority over

others, capability of breathing, hot body, cold body, a body which is neither heavy nor light, the body of a ford-maker (*tīrthaṅkara*), a normal formation of the body and an abnormal formation of the body. The third group has ten varieties: (1) a body possessing more than one sense, (2) gross (*bādara*) body, (3) developed body, (4) individual body, (5) firm body, (6) beautiful and lovely parts of the body, (7) gaining of sympathy without any obligation, (8) sweet voice, (9) suggestive speech and (10) honour and glory-winning personality. The fourth group also consists of ten varieties: (1) a body possessing one sense only, (2) subtle body, (3) undeveloped body, (4) a body in common, (5) a body without firmness, (6) ugly parts of the body, (7) no gaining of sympathy, (8) ill-sounding voice, (9) unsuggestive speech and (10) dishonour and shame-giving personality. Thus, we have seventy-five plus eight plus ten plus ten or one hundred and three sub-types of the physique-making karma.

The status-determining karma produces the rank possessed by a person through his birth etc. It is of two sub-species: that which determines high family-surroundings and that which bestows low family-surroundings.

The function of the power-obscuring karma is to hinder the natural or distorted energy (*vīrya*) of the self. It is classified into five sub-types: what hinders the inclination for making gifts and charities, what obstructs receiving, what arrests the enjoyment of something that can be enjoyed once, such as eating, what prevents the enjoyment of something which can be repeatedly used, such as clothing and what arrests will-power, i. e., the free expression of will.

This is, in short, the nature of the eight fundamental types and one hundred and fifty-eight sub-types of karma. We, now, propose to discuss the length of duration of the eight fundamental types.

Duration :

The maximum length of duration of the comprehension-obscuring, apprehension-obscuring, feeling-producing and

power-obscuring karmas is thirty *koṭākoṭi sāgaropamas*, of the deluding-karma is seventy *koṭākoṭi sāgaropamas*, of the physique-making and status-determining karmas is twenty *koṭākoṭi sāgaropamas* and of the age-determining karma is thirty-three *sāgaropamas*. The minimum length of duration of the comprehension-obscuring, apprehension-obscuring, deluding, age-determining and power-obscuring karmas is *antar-muhūrta* (within forty-eight minutes), of the physique-making and status-determining karmas is eight *muhūrtas* and of the feeling-producing karma is twelve *muhūrtas*.

Intensity :

As a sweet dish has in different kinds of preparation a more or less sweet taste, so also the nature of karma varies according to its circumstances in a more or less intense manner. The intensity of the effect of karma as well as the length of its duration depends upon the weakness or strength of our passions. The stronger the passions the lengthier and intenser are the duration and fruition of sinful karmas. As regards the case of virtuous karmas, the length of duration varies according to the strength of passions and the intensity of fruition varies inversely according to the strength. Regarding sinful karmas, the intensity of fruition varies in accordance with the length of duration. The more sinful a person is, the duration of his sinful karma is longer and the fruition thereof is stronger. With an increased purity the length of the duration as well as the intensity of the fruition of sinful karmas decreases, while only the intensity of virtuous karmas grows.

Quantity :

The universe-space is densely filled up with karmic particles. A particular soul attracts only those particles which are within its reach and not those lying outside, just as fire seizes only that inflammable material which is lying within its reach. There is constant influx of karmic matter

into the soul which is always under the pressure of activity. To put it negatively, the influx of karmic particles is not stopped for a single moment until and unless the self is entirely free from all activity. The quantity of the karmic matter acquired by the self depends upon its activity. The matter thus attracted by the self is divided into the various types of karma. The shares that fall to these types differ from one another. The age-determining type receives the smallest part. A greater portion goes to the physique-making type, and the same to the status-determining type. More than that falls to the comprehension-obscuring type. The shares of the same quantity fall to the apprehension-obscuring and power-obscuring karmas. Still a greater portion goes to the deluding type. The greatest of all falls to the feeling-producing karma. The share falling to a main type is further divided into its sub-types in varying degrees.

Bondage :

Influx (*āsrava*) precedes bondage (*bandha*). Just as water flows into the lake through streams, so also karmic matter flows into the soul through the channel of activity. This is called influx. It is of two types: psychical and physical. That modification of consciousness by which karma gets into the soul is known as psychical influx. The karmic matter itself which enters the soul, is called physical influx. In other words, psychical influx is nothing but the mental, bodily or vocal activity, whereas physical influx is a peculiar type of matter. The influx of karma is of two kinds: virtuous (*puṇya*) and sinful (*pāpa*). Meritorious activities cause the influx of virtuous karmas, while wicked actions are responsible for the inflow of sinful karmas. Injury, falsehood, stealing, envy etc. are wicked activities. The opposites of these are meritorious ones. How can activity be meritorious or wicked ? That activity which is performed with good intentions is meritorious and that which is performed with evil

intentions is wicked. The influx of persons with passions extends transmigration and that of persons free from passions prevents or shortens it.

Bondage is also of two types: psychical and physical. That conscious state by which karma is bound with the soul is called psychical bondage. The interpenetration of the karmic particles and the soul is known as physical bondage. The cause of bondage is a particular modification of consciousness consisting of passions by which karmas are tied to the soul. In other words, attachment and aversion are the causes of bondage. Wrong belief, negligence etc. are also included in them.

Liberation :

Stoppage (*saṁvara*) and dissociation (*nirjarā*) precede liberation (*mokṣa*). The obstruction of influx, i.e., the prevention of the inflow of karmic matter, is called stoppage. It is also of two kinds: psychical and physical. The cessation of activities that lead to transmigration is psychical stoppage. It can be called 'yoga' in general terminology. When these activities are checked, the inflow of karmic matter is interrupted. This is physical stoppage.

Dissociation is also psychical as well as physical. That modification of consciousness by which karmic matter (bondage) partially disappears is called psychical dissociation. The disappearance itself is known as physical dissociation. Thus, dissociation is regarded as partial destruction of the karmas that are bound with the soul. Dissociation takes place in two ways: (1) disappearance of karma in proper time after the enjoyment of its fruits and (2) destruction of karmic matter through penance before the arrival of the actual time of the enjoyment of its effects.

The annihilation of all karmas is liberation. That modification of the soul which is the cause of the total destruction of karmas is known as psychical liberation and the actual

separation of the karmic matter is called physical liberation. In the state of liberation, i. e., self-attainment, no new karmas flow in owing to the absence of their causes. The soul exists in its pure and perfect state. It attains its natural form and possesses infinite knowledge and infinite bliss. Although the emancipated souls have no physical forms, as they are not possessed of bodies, yet, they have the psychical forms of their last bodies. The liberated soul does not expand to the extent of the universe, as there is no cause for it. The expansion or contraction of the soul is determined by the physique-making karma. Since there is no physique-making karma in the state of emancipation, there is neither expansion nor contraction in the case of the soul in liberation. The emancipated soul maintains the form of its last physique for ever.

Immediately after attaining release from all karmas, including the body, the soul goes up to the end of the universe, as it is of the nature of darting upwards. If upward motion is of the nature of the liberated soul, why does it not go beyond the end of the universe, i. e., the universe-space ? There is no movement in the non-universe-space, as it has no medium of motion.

Though the liberated souls maintain their own forms and individualities, still in all essential qualities there is perfect equality among them and they do not obstruct one another. Jainism does not believe in God but regards karma as the cause of this world. It accords equal status to all emancipated souls. Emancipation is the consummation of spiritual development. All liberated souls are essentially equal. None of them enjoys any privilege.

Causes of Bondage and Liberation :

Although all the types are bound by our physical, mental and vocal activities and passions in general, yet, every type has some special causes constituted by certain specific activities. Hostility against knowledge, disregard of a true

doctrine and its commandments, rebelliousness and lack of discipline towards the devotees of knowledge, and the like are the causes of the binding of both the apprehension-obscuring and comprehension-obscuring karmas, inasmuch as apprehension and comprehension are two different stages of the same faculty of cognition. Respects for parents and the like, compassion, gentleness, keeping of vows, giving of alms or some other help and interest in noble and spiritual activities may be cited as some of the causes of the pleasure-producing karma. The contrary causes produce the karma that gives pain. The teaching of a false faith, the hindrance of the true religion, the blasphemy of saints and gods, the misuse of sacred objects, and the like cause the bondage of the belief-deluding karmas. The actions produced by the outbreak of emotions cause the bondage of passions. The mind confused by joking, liking, disliking etc. causes the karma that produces quasi-passions. Slight passionate desire, inclination for right conduct, and the like help in binding the male-sex. Jealousy, deceitfulness, high sensuality, adultery etc. cause the bondage of the female-sex. Intense attachment for pleasure and strong passions directed towards sexual intercourse with both male and female are the causes of the androgyne-sex. The infernal age is bound by a person who tortures and kills other beings and strives after passions extremely. A deceitful and fraudulent person binds the animal age. An humble and sincere one binds human age. A person possessing right belief and having slight passions binds the celestial age. Honesty, gentleness, absence of desires, purity and the like produce the good physique-making karmas, whereas the contrary causes produce the bad ones. The recognition of the excellence of others, reverence towards teachers and the desire to learn and to teach are some of the causes of the bondage of the karma which is responsible for the high family-surroundings, while the contrary causes produce the karma that furnishes the low family-surroundings. The withholding of food, drink,

lodging, clothing etc. and similar other causes are responsible for the bondage of the power-obscuring karma.

The binding of karma can be checked by means of controlled activities of the body, mind and speech (*gupti*), carefulness in walking, speaking, receiving, lifting up and laying down a thing and performing excretional activities (*samiti*), duties of a monk (*dharma*), reflections (*anuprekṣā*), dispassionate endurance of troubles (*pariṣahajaya*) and proper conduct (*cāritra*). The accumulated karmas can be eliminated by means of fasting (*anaśana*), reduction of food (*avamaudarya*), restriction to certain food (*vṛtti-parisaṅkhyāna*), renunciation of delicacies (*rasa-parityāga*), resting in a lonely place (*vivikta-śayyāsana*), mortification of the body (*kāya-kleśa*) expiation (*prāyaścitta*), modesty (*vinaya*), service (*vaiyāvṛttya*), study (*svādhyāya*), renunciation of ego-centricity (*vyutsarga*) and meditation (*dhyāna*). Of these twelve means, the first six are external, whereas the last six are internal. The external means are chiefly related to physical purification, while the internal ones are mainly concerned with the purification of mind.

The Jaina emphasises the practice of physical austerity or penance, such as fasting, reduced diet etc., for the sake of spiritual purification. He does not admit the value of mortification for its own sake. It is good so long as it serves the cause of self-realisation. The six forms of physical austerity practised in a right manner result in non-attachment, lightness of the body, conquest of the senses, protection of self-discipline and annihilation of karmas.

Meditation :

Meditation is defined as the concentration of thought on a particular object by a person of excellent physical construction. The act of meditation is conditioned by the excellent bodily structure. Why is it so ? Because the minimum mental strength required for the act of concentration depends

upon the strong and healthy body. The possession of sound mind is invariably related to the possession of sound body. To develop a strong mind in a weak body is an impossibility. The strength of mental activity is always connected with the strength of bodily construction. It is only a person of excellent physical structure who can control and regulate his mental modifications. The Jaina thinkers hold that it is not possible to concentrate the mind on a particular object for more than forty-eight minutes.

Meditation is of four kinds: mournful (*ārta*), cruel (*raudra*), virtuous (*dharma*) and pure (*śukla*). Mournful meditation is that thinking of mind which is produced owing to some pain or misery either real or imaginary. It is of four varieties. The constant thinking of the removal of an undesirable object constitutes the first variety. The second variety comprises the anxiety for emancipation from some pain. The sorrowful thinking of the loss of one's beloved object is the third variety. The fourth variety is nothing but the concentration of mind on unsatisfied desires. Cruel meditation, too, is of four types : to contemplate to attack and kill others, to tell a lie to deceive others, to take an undue possession of someone's property and to protect one's own property with intense greed. These two kinds of meditation emerge out of attachment and aversion. The elements of anger, pride, deceit and greed dominate them. Hence, a person of self-control should not be led away by them.

Virtuous meditation is defined as the contemplation of the nature of a particular revelation, suffering, karmic fruition and the structure of the universe. Thus, it is of four types corresponding to its objects. The first type is in the form of the concentration on the nature of a particular mode of revelation. The second type is to be understood as the contemplation of the nature and conditions of misery. The third type comprises the contemplation on the nature of

various functions of karma. The fourth type is in the shape of the meditation on the structure of the universe.

One who intends to practise virtuous meditation should possess the following four virtues : 'friendship with all creatures, cordial appreciation of the merits of others, compassion for sufferers and indifference for the unruly. He should also fulfil some other conditions such as regular study for the steadiness of mind, purification of belief and attitude for the removal of delusion, right conduct for the cessation of the inflow of new karmic matter and annihilation of the accumulated one and so on. He is also required to select a lonely and peaceful place for the practice of concentration. As regards the selection of posture, he can select any according to his own convenience. The same is true regarding the selection of time. The necessity of breath-control is also realised by the Jaina thinkers.

Pure meditation is the highest stage of concentration. Forbearance, humility, straightforwardness etc. are its prerequisites. It is also of four types. The first two types are mental in character, whereas the last two are extra-mental. The first type consists in the contemplation of various characteristics of the worldly phenomenon such as origination, decay and permanence of a particular object from different viewpoints. At this stage of meditation, the mental activity of a meditator is not confined to a particular characteristic or aspect of the object. The thought moves from one aspect to another. This is in regard to mental activity. Regarding the activities of his body and speech, there is, however, a slight movement. This movement consists in a definite change from one verbal symbol to another, from one kind of physical activity to another. The second type of pure meditation is opposed to the first one in this particular sense. There is no movement in it. It is free from any change of activity. Besides, the thought concentrates upon a single aspect of an object. Unlike the first type, it

does not concentrate upon various characteristics of a particular phenomenon. In the third type, the mental as well as the vocal activities of the meditator are completely arrested. He possesses some subtle physical activities only. Thus, excepting certain essential physiological activities all the activities of the mind, the verbal sense-organ and the gross body are totally stopped at this stage of meditation. In the last type which immediately and necessarily follows the preceding one, the remaining physical activities, too, are stopped. In this state of spiritual evolution, or say spiritual realisation, the self exists in its pure nature. This is the consummation of meditation. In it, the inflow of new karmic matter is absolutely stopped and the annihilation of the accumulated karmas is complete.

Stages of Spiritual Development :

There are fourteen stages of development through which the soul gradually delivers itself from the state of complete dependence upon karma to that of complete dissociation from it. These stages are known as the states of virtue (*guṇasthānas*). Here the term 'virtue' does not mean an ordinary moral quality but it stands for a spiritual quality, such as knowledge, belief etc. Through these fourteen stages the soul gradually frees itself, firstly from the worst, then from the less bad and finally from all kinds of karma and manifests the qualities of knowledge, belief etc. in a more and more perfect form. The owners of these stages are the following :

1. One who possesses wrong belief (*mithyā-dṛṣṭi*).
2. One who has a slight taste of right belief (*sāsvādana-samyag-dṛṣṭi*).
3. One who has a mixed belief (*miśra-dṛṣṭi*).
4. One who possesses true belief but has not yet self-discipline (*avirata-samyag-dṛṣṭi*).
5. One who has partial self-control (*deśa-virata*).

6. One who has complete self-discipline, although sometimes brought into wavering through negligence (*pramatta-saṁyata*).
7. One who has self-control without negligence (*apramatta-saṁyata*).
8. One who practises the process called *apūrva-karaṇa*, in whom the passions are still occurring in a gross form (*nivṛtti-bādara-samparāya*).
9. One who practises the process called *anivṛtti-karaṇa*, in whom the passions are still occurring in a gross form (*anivṛtti-bādara-samparāya*).
10. One in whom the passions occur in a subtle form (*sūkṣma-samparāya*).
11. One who has suppressed every passion but does not, yet, possess omniscience (*upaśānta-kaṣāya-vītarāga-chadmastha*).
12. One who has annihilated every passion but does not, yet, possess omniscience (*kṣīṇa-kaṣāya-vītarāga-chadmastha*).
13. One who possesses omniscience and engages himself in activities (*sayogi-kevalin*).
14. One who is omniscient and does not perform any activity (*ayogi-kevalin*).

The whole scheme of *guṇasthānas* is devised in a logical order according to the principle of decreasing sinfulness and increasing purity. At the first stage, all the causes of binding, viz., wrong belief, lack of self-discipline, passions and activity are present. From the second to the fifth, only three causes are in operation, i. e., wrong belief is absent. From the sixth to the tenth, only passions and activity exercise their influence. From the eleventh to the thirteenth, only activity is present. On the last stage, there is no binding of karma.

The chief characteristic of the first *guṇasthāna* is wrong belief. The *abhavyas* (those who are incapable of salvation) as well as *bhavyas* (those who are capable of salvation) are on

this stage. The difference between their conditions is that all the *abhavyas* live eternally in this state, whereas only those *bhavyas* who by reason of certain unfavourable conditions do not reach salvation do so for a certain period. With the other *bhavyas* this stage has no beginning but an end that comes sooner or later. With a being who fell from a higher stage and sank into wrong belief, it has a beginning as well as an end.

The second *guṇasthāna* is of very short duration lasting in the minimum one *samaya* and in the maximum six *āvalikās*. Those beings who possessed right belief produced by the suppression of wrong belief during the period within a *muhūrta* but who had lost it again on account of the breaking out of passions, are said to enjoy this *guṇasthāna*. After the lapse of the settled period, the being necessarily sinks back into the first *guṇasthāna*.

The fundamental characteristic of the third *guṇasthāna* is indifference which lasts only during the period within a *muhūrta*. It is mixed belief produced by the mingling of truth and falsity. After the lapse of the time of the stay on this stage, the being attains wrong or right belief according to the circumstances.

To the fourth *guṇasthāna* belong those beings who possess right belief and have the knowledge of truth and falsity but on account of the rise of certain passions who are not capable of practising self-discipline. The duration of this stage is in the minimum less than a *muhūrta* and in the maximum more than thirty-three *sāgaropamas*.

In the fifth *guṇasthāna* partial self-discipline exists. The duration is in the minimum less than a *muhūrta* and in the maximum somewhat less than a *pūrvakoṭi*.

The being belonging to the sixth *guṇasthāna* attains complete self-discipline, although he is disturbed through negli-

gence produced by the rise of certain passions. This state lasts in the minimum one *samaya* and in the maximum less than a *muhūrta*. If the person belonging to this stage degrades after one *samaya*, he becomes an *avirata* (4th stage); if the degradation is after *antarmuhūrta* (less than 48 minutes), he becomes a *deśavirata* (5th stage). If the *antarmuhūrta* has, however, passed without any incident, he goes into the seventh stage. If he has ascended no series, he comes back to the sixth stage and the operation begins anew. This wavering between the sixth and seventh *guṇasthānas* lasts in the maximum somewhat less than a *pūrvakoṭi*. If the *upaśama* or *kṣapaka* series is ascended, such a wavering does not take place

In the seventh *guṇasthāna* complete self-discipline without negligence exists. It lasts one *samaya* till *antarmuhūrta*.

Like the following stage, the eighth stage is accessible only to those beings who are on a *śreṇi* (series). A special process known as *apūrva-karaṇa* is performed at this stage. The being who is on the *upaśama-śreṇi* remains on this stage in the minimum one *samaya* and in the maximum *antarmuhūrta*, the one who is on the *kṣapaka-śreṇi* altogether *antarmuhūrta*.

One who is on the *upaśama* or *kṣapaka-śreṇi* and performs the process called *anivṛtti-karaṇa* belongs to the ninth stage. The former remains in it in the minimum one *samaya*, in the maximum *antarmuhūrta*; the latter *antarmuhūrta* altogether. Passions still occur in it.

On the tenth stage passions only occur in the most subtle form in order to be then totally suppressed. It lasts with the *upaśama-śreṇi* one *samaya* in the minimum, *antarmuhūrta* in the maximum; with the *kṣapaka-śreṇi* altogether *antarmuhūrta*.

The eleventh is the highest stage that can be reached on the *upaśamaśreṇi*. The passions on this stage are totally suppressed. It lasts in the minimum one *samaya*, in the maximum *antarmuhūrta*. After ending this stage the being belonging to it falls from the *upaśama-śreṇi* and sinks into one of the lower stages.

In the last *samaya* of the tenth stage, when the last particle of greed has been annihilated, the being who is on the *kṣapaka-śreṇi* becomes a *kṣīṇa-kaṣāya* (one with annihilated passions). He remains *antarmuhūrta* on this stage and then becomes omniscient without fail.

When the karmas obscuring cognition, bliss and power have completely been annihilated, the person becomes a *sayogi-kevalin*. He possesses omniscience and omnipotence. He still performs certain activities. Certain karmas are still realising themselves, but as soon as his *āyus* (age) is exhausted, he annihilates them also in order to be emancipated. The state of *sayogi-kevalin* lasts in the minimum *antarmuhūrta*, in the maximum somewhat less than a *pūrvakoṭi*.

The last and the highest state of virtue is a transitory state which lasts *antarmuhūrta* and leads to the complete emancipation from karma. With the complete annihilation of every action the omniscient enters the *śaileśī* state—a state of pure meditation which only lasts as long as is necessary to pronounce five short syllables (*a*, *i*, *u*, *ṛ*, *l*). When the remaining karmas are completely annihilated, the liberated soul goes to the end of the universe, called *siddha-śilā*. It dwells there without visible shape. It possesses an immaterial dimension of two-thirds of that which it had during its last existence (*gati*). There it perfectly shines with infinite knowledge and bliss. A soul in its pure and perfect nature is God. Every soul has got the innate nature of Godliness. Through its right belief, right knowledge and right conduct it can attain that state.

At the end of the seventh stage of development, the soul ascends either *upaśama-śreṇi* or *kṣapaka-śreṇi*. That *śreṇi* on which the heaped-up species of the *mohanīya* karma are suppressed so that they cannot manifest themselves, is called *upaśama-śreṇi*. The species are not totally eradicated. They exist in a latent state and can break out again occasionally.

If the suppression takes place in a regular and systematic way in a certain succession, the *upaśama-śreṇi* ends in a complete suppression of all the *mohanīya* karmas. This *śreṇi* reaches its end in the *upaśānta-mohaguṇasthāna* (eleventh stage), as then the suppressed passions break out again and the being descends from the *śreṇi.*

The *kṣapaka-śreṇi* leads to the destruction of karmas. One who has ascended it, annihilates successively various species of karma, becomes in the end quite free from it and thereby achieves the highest goal—salvation. A person exceeding eight years of age and possessing the best firmness of bodily joints is capable of ascending this *śreṇi.*



7. Transmigration

Individual Immortality
States of Existence
Infernal Beings
Human Beings
Tīrthaṅkara
Animal Beings
Celestial Beings
Residential Gods
Peripatetic Gods
Stellar Gods
Heavenly Gods

CHAPTER VII

TRANSMIGRATION

The conception of transmigration has for its support the existence of the soul that goes from birth to death and death to birth. Our present life is just a link of the long transmigratory chain. The soul after dwelling in one body for a certain length of time leaves it and enters into another body in accordance with its own accumulated karmas. It may assume a human form, an animal form, a vegetable form, a celestial form or an infernal form. All this is governed by the supreme law of karma. The souls are compelled by their karmic forces to assume different bodies in different forms. They are bound to enjoy or suffer the natural consequences of their good or evil karmas.

Individual Immortality :

The soul that experiences various states of birth and death is not to be understood in the shape of a collection of habits, attitudes etc. It is in the form of an independent entity to which all these psychological functions belong. It is a spiritual and immaterial substance which is permanent and eternal in the midst of all changes and modifications. We are not in a position to have an experience of its pure and perfect nature. The mundane soul is an aggregate of both the spiritual as well as the material qualities. Karmic forces associated with the soul are responsible for the manifestation of material qualities. The liberated soul is purely immaterial and spiritual.

States of Existence :

The force that draws the soul to a certain body where it develops its own physique for the working out of its accumu-

lated karmas for a particular life is known as *ānupūrvī*. The Jaina, exactly like the other exponents of the doctrine of transmigration, holds that one has no choice but to reap the fruits of his actions. Sometimes the fruits are reaped in this very life and sometimes they are reaped in a life hereafter. The Jaina thinkers do not agree with those who believe that once consciousness attains to human level, there is no return; though man may become a superman, he will never be less than man. They maintain that the soul of a human being may enter the animal state of existence. Essentially every soul is of the same kind. All variegated forms of life are attributed to the karmic forces associated with the worldly soul from beginningless time. These forces may lead the soul to a higher as well as a lower state of existence in accordance with their innate nature. There are four states of worldly existence, i. e., four kinds of living beings : celestial, infernal, human and animal (including plants etc.).

Infernal Beings :

We live in the middle world. The abodes of heavenly beings are in the upper world. The lower world contains the abodes of infernal beings. It is comprised of seven earths one below the other. The infernal regions rest on solid earth. They are not like the heavenly regions which rest without such substratum. Each of the earths containing the infernal regions is encircled by dense water. The circle of dense water is supported by dense air. The circle of dense air is surrounded by thin air. The circle of thin air rests in space and space rests in itself, as it is itself the support and the supported.

The bodies of infernal beings are more and more deformed, loathsome and hideous in shape and disgusting to look at as we go lower and lower down. They suffer from extreme heat and cold inflicted by the external environment. Their minds are subjugated by pain and suffering. They desire to do things which produce pleasure and happiness but they commit deeds which bring about pain and suffer-

ing alone. When they come close to one another, their anger develops into a rage. They recollect their past lives and begin to strike at one another like dogs and jackals. With various weapons made by themselves and with their hands, feet and teeth they indulge in cutting, splitting and biting one another. Pain is also caused to them by wicked demons who make them drink molten iron, embrace red-hot iron pillars and ascend and descend trees with sharp thorns. The lifetime of infernal beings cannot be cut short, hence, they do not meet with premature death. Their birth takes place in special beds (in bladders hung from the ceilings of the holes in hell). They are not of uterine birth. The body possessed by them is of transformable type.

Excessive killing and attachment on the part of anyone cause the influx of the karma that leads him to hell in the next birth. In other words, the actions of a person who cruelly tortures and kills living beings and extremely strives after passions produce the karma which causes birth in the infernal regions.

Human Beings :

Human beings as well as animal beings live in the middle world. Human beings are of two kinds: the Āryas and the Mlecchas. Those who are possessed of virtues are called Āryas (civilized people). They are of two categories: those with supernatural powers and those without such powers. The former are of seven divisions on the basis of extraordinary knowledge, change of form, austerity, might, healing power, occult power to transform simple food into delicious dishes and power to ensure food inexhaustible even while feeding any number. The latter are of five divisions based on region, family, occupation, conduct and faith. The Mlecchas (barbarians) are of two sorts: those born in midisles (*antardvīpas*) and those born in regions of labour (*karmabhūmis*). The midisles are fifty-six in number. The number of the regions of labour is fifteen (five Bharatas, five

Airāvatas and five Videhas). Devakuru, Uttarakuru, Haimavata, Hari, Ramyaka, Hairaṇyavata and the midisles are called regions of enjoyment (*bhogabhūmis*). The regions of labour are the lands of plenty of activity. In the regions of enjoyment all the objects are provided by desire-fulfilling trees (*Kalpavṛkṣas*). The Āryas are born only in the civilized countries of the regions of labour. The Mlecchas take birth in the uncivilized countries of the regions of labour and in all the regions of enjoyment (including all the midisles). It is the privilege of the Ārya territory alone to give birth to *tīrthaṅkaras* and to get benefit of their sermons. The attainment of emancipation is possible only in the regions of labour. The regions of enjoyment are only for enjoying worldly objects. They are not fit for observing asceticism or self-discipline which enables man to attain liberation. Nobody thinks to renounce the world and take to self-discipline in these regions. People belonging to the regions of enjoyment are always after worldly objects. Hence, they are unable to attain emancipation. Even gods have to take birth in the regions of labour to attain liberation. Humbleness and sincerity constitute the cause of birth as a human being.

Tīrthaṅkara:

The word '*tīrthaṅkara*' means 'ford-maker'. One who makes a ford (*tīrtha*) through this world to liberation is known as *tīrthaṅkara*. This ford consists of a community of monks, nuns, laymen (male lay-votaries) and laywomen (female lay-votaries). These four states of human life are helpful in attaining emancipation, that is, they constitute the ford leading to liberation.

The rise of the *tīrthaṅkara-nāmakarma* is the cause of one's birth as a *tīrthaṅkara*. The causes of the influx of this type of karma are enumerated as purity of faith, reverence, observance of vows without transgression, ceaseless pursuit of knowledge, perpetual fear of the cycle of transmigration, giving

charity and practising austerity according to one's capacity, removing obstacles threatening the equanimity of ascetics, serving the meritorious, devotion to omniscient persons, chief preceptors, preceptors and scriptures, practice of the six essential daily duties, propagation of the teachings of the omniscient and fervent affection for one's brethren following the same path. These observances severally as well as together are the causes for the influx of the *nāma-karma* which leads to incarnation as a *tīrthaṅkara*.

The pomp of the *tīrthaṅkara* includes the tree of Aśoka, the shower of celestial flowers, the singing of heavenly songs, the waving of fly whisks, the lion-shaped throne, the shining of the halo, the beating of celestial kettle-drums and the umbrella. All these eight things surround him when he preaches. He (the omniscient) knows what is passing in the mind of everyone. He knows what is going on at various times. He sees all the three worlds as if they were in his hands. He is worshipped, adored and saluted by the sixty-four Indras. He is endowed with thirty-four kinds of extraordinary qualities. He has one thousand and eight auspicious marks. He is free from the eighteen kinds of sin and the four obscuring karmas.

The mother of a *tīrthaṅkara* sees fourteen dreams (dream-objects) in that night in which his embryo enters her womb: (1) a fine, enormous, white elephant; (2) a tame, auspicious, white bull; (3) a handsome, playful, white lion; (4) the goddess of beauty on the top of Mount Himavat, reposing on a lotus in the lotus-lake, anointed with the water from the strong and large trunks of the guardian elephants; (5) a garland charmingly interwoven with fresh Mandāra flowers; (6) the moon; (7) the sun; (8) an extremely beautiful and very large flag; (9) a vase filled with pure water and shining with a bouquet of water-lilies; (10) a lotus-lake adorned with water-lilies; (11) the milk-ocean; (12) a celestial car; (13) an enormous heap of jewels; (14) a fire with burning flames.

Animal Beings :

Animal beings are classified into two broad divisions: movable beings and immovable beings. The immovable beings are of three kinds: earthly beings (earth-bodied) watery beings (water-bodied) and plants. They are again divided into various sub-classes. They are either subtle or gross and both of them are either developed or undeveloped. Earth, gravel, sand, stone, rock, rock-salt, iron, copper, silver, gold, diamond etc. are earthly beings. Water, dew, fog etc. are watery beings. As regards plants, either many have one body in common or each has its own body.

The movable beings are of three kinds: fiery beings (fire-bodied), airy beings (air-bodied) and beings with an organic body. Fire, lightning etc. are fiery beings. Whirl-wind, thick wind, high wind etc. are airy beings. The beings with an organic body are of four varieties: with two sense-organs, with three sense-organs, with four sense-organs and with five sense-organs. Worms, shells, conches etc. possess two sense-organs (touch and taste). Ants, bugs etc. are possessed of three sense-organs (touch, taste and smell). Flies, mosquitoes, bees, scorpions etc. have four sense-organs (touch, taste, smell and sight). The animals with five sense-organs (touch, taste, smell, sight and hearing) are of two categories: those which originate by spontaneous generation (*sammūrcchima*) and those which are born from the womb (*garbhaja*). Each of them is again of three kinds: aquatic, terrestrial and aerial. Fishes, tortoises, crocodiles etc. are of the aquatic type. The terrestrial animals are of two varieties: quadrupeds and reptiles. The quadrupeds are of four types: solidungular animals as horses etc., multiungular animals as elephants etc., and animals having toes with nails as lions etc. The reptiles are of two kinds: those which walk on their arms and those which move on their breast. Lizards and the like are of the first kind; snakes and the like are of the second kind. The aerial animals are of four varieties: those

with membranuous wings, those with feathered wings, those with wings in the shape of a box and those which sit on outspread wings. The five-sensed animal beings are either with the faculty of reasoning (*sañjñin*) or without that faculty (*asañjñin*). Those which do not possess the faculty of reasoning, act in accordance with their instincts. Deceit and fraud produce the karma that causes birth in the animal state of existence.

Celestial Beings :

Celestial beings are born in special beds (box-beds) They possess transformable body, roam freely and derive pleasure in several parts of the terrestrial world, the mountains and the oceans surrounding them. They are endowed with magnificence, splendour and extraordinary powers. There are four classes of celestial beings: Residential (Bhavanavāsin), Peripatetic (Vyāntara), Stellar (Jyotiṣka) and Heavenly (Vaimānika). These four classes are of ten, eight, five and twelve sub-classes respectively. The twelve sub-classes of the Heavenly beings do not include all the gods. Only the Kalpopapannas (those born in the Kalpas) are included in them. (Those heavens in which the ten grades, viz., the lord, his equals etc. prevail are called Kalpas. Since these grades are not prevalent in the celestial regions beyond the Kalpas, those born in such heavens are called Kalpātītas). Each of these sub-classes of celestial beings consists of ten grades: the lord (Indra), his equals (Sāmānikas), ministers (Trāyastriṁśas), courtiers (Pāriṣadas), bodyguards (Ātmarakṣas), police (Lokapālas), army (Anīka), citizens (Prakīrṇakas), servants (Ābhiyogyas) and menials (Kilviṣikas). The Peripatetic and the Stellar gods are without ministers and police. The Residential and the Peripatetic gods have two lords. The Residential gods and others up to those in the Aiśāna Kalpa enjoy sexual pleasure like human beings. In the Sānatkumāra and Māhendra Kalpas gods derive the highest pleasure by mere touch of the body

of goddesses. Gods in the Brahma, Brahmottara, Lāntava and Kāpiṣṭha Kalpas derive the highest pleasure by looking at the charming and lovely forms and the beautiful and attractive costumes of goddesses. In the Śukra, Mahāśukra, Śatāra and Sahasrāra Kalpas gods experience the highest enjoyment by listening to the sweet songs, the gentle laughter, the lovely words and the pleasant sounds of the ornaments of goddesses. Gods belonging to the Ānata, Prāṇata, Āraṇa and Acyuta Kalpas get the utmost pleasure the moment they think of goddesses. The remaining celestial beings are without sexual desire.

Residential Gods :

The Residential gods comprise (1) Asurakumāras, (2) Nāgakumāras, (3) Vidyutkumāras, (4) Suparṇakumāras, (5) Agnikumāras, (6) Vātakumāras, (7) Stanitakumāras, (8) Udadhikumāras, (9) Dvīpakumāras and (10) Dikkumāras. Since these gods appear as youth by their dress, ornaments, weapons, conveyance etc., they are known as Kumāras.

The mansions of the Asurakumāra gods are in the muddy (Paṅkabahula) part of the first infernal region. The dwelling places of the other Kumāras are in the upper and lower strata of the hard part of the first earth (Ratnaprabhā) leaving out 1000 Yojanas in each of these.

Peripatetic Gods :

The Peripatetic gods comprise (1) Kinnaras, (2) Kimpuruṣas, (3) Mahoragas, (4) Gandharvas, (5) Yakṣas, (6) Rākṣasas, (7) Bhūtas and (8) Piśācas. The Rākṣasas reside in the muddy region. The dwelling places of the other Peripatetic gods are in the upper hard part beyond innumerable islands and oceans.

Stellar Gods :

The Stellar gods comprise the suns, the moons, the planets, the constellations and the stars. The lowest among

these luminous bodies are the stars which rotate at a height of seven hundred and ninety Yojanas. The suns rotate ten Yojanas higher. The moons rotate eighty Yojanas higher still. Four Yojanas higher up are the constellations. Four Yojanas above these are the planets called Budhas. Three Yojanas above these are the Śukras. Three Yojanas still higher up are the Bṛhaspatis. Three Yojanas above these are the Aṅgārakas. Three Yojanas still higher up are the Śanaiścaras. This space spread over by these luminaries is one hundred and ten Yojanas thick and is transversely of the extent of innumerable islands and oceans.

As regards the movement of these luminous bodies, they are of constant motion around the Meru mountain within the extent of human region, i. e., two islands (continents) and a half and two oceans. Outside the human region they are stationary. There are in all 132 suns and the same number of moons in the human region (2 in Jambūdvīpa, 4 in Lavaṇasamudra, 12 in Dhātakīkhaṇḍa, 42 in Kālodadhi and 72 in Puṣkarārdha). The divisions of conventional time are determined by the luminary bodies in motion.

Heavenly Gods :

The Heavenly gods are of two kinds: those born in the Kalpas and those born beyond the Kalpas. The heavens are situated one above the other. There are twelve lords (Indras) for the gods residing in the Kalpas. Those born beyond the Kalpas have no lords. The Heavenly gods higher and higher up are superior to those lower and lower down with regard to lifetime, power, happiness, brilliance etc. Right belief and slight passions constitute the cause of birth in the celestial regions.



Small and Great Vows
Lay-votary
Gross Violence
Gross Falsehood
Gross Stealing
Carnal Connection
Limited Property
Moderate Living
Purposeless Sin
Inward Balance
Limited Field of Activity
Fasting Combined with Self-observation
Sharing with the Guest
Voluntary Death
Ascetic's Vows
Non-violence
Non-falsehood
Non-stealing
Non-copulation
Non-possessiveness
Avoidance of Night-eating
Essential Duties
Correct Behaviour

CHAPTER VIII

CONDUCT

The Vedic or Brāhmaṇic culture recognises four classes of society : Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. These classes are based upon birth. The four classes recognised by the Jaina or Śramaṇic culture are of a different sort. Their basis is not birth but conduct. They are *sādhus* (monks), *sādhvīs* (nuns), *śrāvakas* (laymen) and *śrāvikās* (laywomen). Jainism grants full freedom to all human beings to observe vows. It gives equal opportunity to all persons to practise self-discipline according to their capacity. The observers of vows are divided into two broad categories: lay-votaries and ascetics. The lay-votary is variously known as *śrāvaka, upāsaka, aṇuvratin, deśavirata, sāgāra* etc. The ascetic is differently designated as *śramaṇa, sādhu, bhikṣu, nirgrantha, muni, yati, anagāra, mahāvratin, sarvavirata* etc.

Small and Great Vows :

Vows are of two kinds : small and great. Those who observe small vows (*aṇuvratas*) are called lay-votaries and those who practise great vows (*mahāvratas*) are called ascetics. The layvotaries are house-holders, whereas the ascetics are homeless mendicants. The vows of a lay-votary are called small, because he is unable to desist from violence etc. completely. The vows of an ascetic are called great, inasmuch as he desists from all sins completely. The lay-votary's vows are partial, whereas those of the ascetic are complete.

Lay-votary :

A lay-votary is enjoined to observe twelve vows : five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*. The *aṇuvratas* are the fundamental or primary vows that he observes. The *guṇavratas* and *śikṣāvratas* are the supplementary or minor

vows to enhance the strength of the *aṇuvratas*. The five *aṇuvratas* are related to *ahiṁsā, satya, asteya, brahmacarya* and *aparigraha*. Since these are observed partially by a lay-votary, they are called *aṇuvratas* in his case. An ascetic observes them completely, and therefore, in his case they are known as *mahāvratas*. The *aṇuvratas* are technically known as : *sthūla-prāṇātipāta-viramaṇa, sthūla-mṛṣāvāda-viramaṇa, sthūla-adattādāna-viramaṇa, svadāra-santoṣa* or *svapati-santoṣa* and *icchā-parimāṇa* or *parigraha-parimāṇa*.

Gross Violence :

The *sthūla-prāṇātipāta-viramaṇa* (abstinence from gross violence) vow depends on the distinction between subtle violence (*sūkṣma-hiṁsā*) and gross violence (*sthūla-hiṁsā*). Subtle violence means taking of life in any form. Abstention from this type of violence is obligatory for the ascetic. Gross violence means destruction of the higher forms of life, i. e., beings with more than one sense-organ. This sort of violence is forbidden to the lay-votary. The first small vow of non-violence is to avoid injury or harm to beings with two or more senses. The lay-votary is also enjoined to avoid as far as possible the killing of beings with one sense, i. e., the sense of touch. Meat-eating is strictly forbidden, as it involves destruction of the higher forms of life. The consumption of alcohol and honey is also banned.

What is violence ? The severance of vitalities out of passion is violence. It is wicked, because it causes pain and suffering to living beings. Killing horrifies all creatures, since every being wishes to live and not to be slain. The positive aspect of non-violence is compassion (*anukampā—dayā—karuṇā*). It is the beneficent mother of all beings. It is manifested in the form of giving protection to all living creatures. Evil cannot dwell in a person crowned with the halo of compassion.

Violence may be committed in speech or in body or in mind. In other words, injury may be physical or vocal or mental. One may commit a sin himself, cause others to commit it or approve of its committal by others.

Gross Falsehood :

The *Sthūla-mṛṣāvāda-viramaṇa* (abstinence from gross falsehood) vow enjoins the lay-votary to abstain from gross untruth. It forbids falsehood uttered out of passion. This vow prohibits truth, too, if it provokes the destruction of a living being. That truth which causes pain and suffering to creatures is not commendable. In Jainism all the vows are intended to safeguard non-violence or non-injury.

Gross falsehood is defined as speech by which great suffering or great hurt is caused to another person or to oneself. Subtle falsehood is in the form of inaccurate speech used in play or in jest. The ascetic is forbidden to use both the forms. The lay-votary must refrain from gross falsehood. He is enjoined to avoid harmful, harsh, cruel or secret speech and use balanced language. It gives satisfaction to all living beings and causes hurt to none.

Gross Stealing :

The *sthūla-adattādāna-viramaṇa* (abstinence from gross stealing) vow forbids the taking of what is not granted by its owner. It is concerned with objects which are in the possession of others. Nothing that belongs to others is to be taken whether in a house or on the highway or on water or in the wood or in the hills. Appropriating trivial objects like rubble from the roadside without asking permission is not forbidden. The ascetic is prohibited to take anything, significant or insignificant, without asking permission. He is forbidden to appropriate even a blade of grass if it belongs to someone else and not given to him.

Carnal Connection :

The *svadāra-santoṣa* (contentment with one's own wife) or *svapati-santoṣa* (contentment with one's own husband) vow

forbids adultery. Desisting from desire for sexual union with a married or unmarried woman or man who is not one's own wife or husband forms the essence of this vow. It prohibits casting evil glances at other women or men. It is positive in the sense of contentment with one's own wife or husband and negative in that of avoidance of the wives or husbands of others.

All sexual intercourse is to be condemned in the case of an ascetic. A lay-votary may be permitted, if he or she cannot resist the sex-urge, to have recourse to a limited use of his own wife or her own husband. If this restriction were not enforced, there would be a grave danger of a man having carnal connection with his mother or sister or daughter. Sexual intercourse with a prostitute etc. is also forbidden.

Limited Property :

The *icchā-parimāṇa* (limiting one's desires) or *parigraha-parimāṇa* (limiting one's possessions) vow is concerned with setting limits for one's land, money, gold, grain etc. The limits are in the form of a man's self-imposed restrictions on the extent of his property. This vow of limited possessions is based on limited desires. It is essential to restrict desires in order to restrict possessions. In all forms of possessions violence is implicit. It is, therefore, implied that if possessions are limited, violence, i. e., harmful activity is reduced to that extent.

Attachment to possessions is at the root of all evils. If a person possesses the idea of 'this is mine', he has to safeguard it. In safeguarding it violence is likely to occur. For its sake he may tell a lie. He may also commit a theft in connection with that object. Hence, limiting one's possessions or attachment to possessions is essential to curb evils.

The *guṇavratas* cover a certain number of long-term restraints, whereas the *śikṣavratas* represent recurring exercises in

self-discipline. The *diśāparimāṇa*, the *upabhoga-paribhoga-parimāṇa* and the *anarthadaṇḍa-viramaṇa* vows are known as *guṇavratas*.

Confined Area :

The *diśa-parimāṇa* (confining to an area of a certain extension) vow is meant to reduce quantitatively a man's sinful actions by circumscribing the area in which they can be committed. The more his movements are restricted the fewer living creatures will perish. This *guṇavrata* helps the lay-votary in freeing himself from the empire of greed by putting the acquisition of wealth often out of his reach. The ban is a self-imposed one and covers all directions including upward and downward movements. The vow is defined as the determination, by circumscribing one's range of movement, to desist from minor sin until death.

Moderate Living :

The *upabhoga-paribhoga-parimāṇa* (observing moderation in eating, clothing etc.) vow enjoins the lay-votary to lead a moderate life by placing a limit on different objects. It is concerned with (1) things used once or used internally such as food, betel, cooling paste, incense, or such acts as bathing (*upabhoga*) and (2) things that can be used repeatedly or used externally such as houses, furniture, clothes, jewellery, vehicles (*paribhoga*). It also puts a ban on the pursuit of fifteen cruel trades. The consumption of honey, alcohol, meat etc., the practice of eating by night and similar other sinful actions are also forbidden. The following are the fifteen cruel trades :

(1) Livelihood from charcoal (*aṅgāra-karman*).
(2) Livelihood from wood (*vana-karman*).
(3) Livelihood from carts (*śakaṭa-karman*).
(4) Livelihood from transport fees (*bhāṭaka-karman*).
(5) Livelihood from hewing (*sphoṭa-karman*).
(6) Trade in animal by-products (*danta-vāṇijya*).

(7) Trade in lac (*lakṣā-vāṇijya*).
(8) Trade in alcohol (*rasa-vāṇijya*).
(9) Trade in human beings and animals (*keṣa-vāṇijya*).
(10) Trade in poisonous articles (*viṣa-vāṇijya*).
(11) Work involving milling (*yantra-pīḍana*).
(12) Work involving mutilation (*nirlañchana*).
(13) Livelihood from setting fire to a forest and the like (*davāgni-dāna*).
(14) Livelihood from drawing off the water from lakes etc. (*saraḥ-śoṣaṇa*).
(15) Livelihood from rearing anti-social elements (*asatī-poṣaṇa*).

Jainism admits only a limited number of ways of earning one's living. It forbids a profession that involves the destruction of living beings. The pursuit of a profession in a pure way is permitted.

Purposeless Sin :

The *anarthadaṇḍa-viramaṇa* (abstinence from purposeless sin) vow prohibits harmful activities that serve no useful purpose. Such activities are of four kinds: (1) evil thought, (2) negligent action, (3) giving of hurtful things and (4) preaching of sin. Wishing how others may suffer from defeat, punishment, bondage, mutilation, confiscation of all possessions and so on, is evil thought (*apadhyāna*). Negligent action (*pramādācarita*) consists in cutting trees, digging the earth, sprinkling water and so on, without any purpose. Furnishing means of destruction such as poison, thorns, weapons, fire, rope, whip, stick and the like, is the third kind, viz., giving of hurtful things (*hiṁsā-pradāna*). Using words that incite others to cause suffering and injury to living beings is the fourth kind, viz., preaching of sin (*pāpopadeśa*) .

Inward Balance :

The four *śikṣāvratas* include the vows of *sāmāyika*, *deśāvakāśika*, *poṣadhopavāsa* and *atithi-saṁvibhāga*. The *sāmāyika* (state of

an inward balance) is an exercise in the attainment of equanimity or tranquillity of mind. It is the cessation of all sinful activity and the concentration on harmless activity. It may be performed in one's own house or in any place suitable for the purpose. The individual intending to perform it must not be in fear of anyone or in dispute with anyone. There should be no other cause for anxiety to sway his mind in any direction. He must, like an ascetic, observe all carefulness and control. The *sāmāyika* should be performed, as often as possible. It should last for a minimum of one *muhūrta* (48 minutes). Its requisites include propriety of time, place, posture and mood and purity of mind, speech and body.

Limited Field of Activity :

The *deśāvakāśika* (limitation of dwelling-and-occupation area) vow is closely related to the *diśā-parimāṇa* vow. The former is a reduced version of the latter. The *deśāvakāśika* vow limits the field of activity still further than in the case of the *diśā-parimāṇa* vow. Moreover, the *diśa-parimāṇa* vow is taken for one's lifetime, whereas the *deśāvakāśika* vow is taken for shorter periods. The special dimensions of the *deśāvakāśika* vow include a room of a house, a whole house, a village or a township. Its duration generally covers the period from dusk to dawn. Other time-limits suggested are a night, a day, five days, a fortnight and so on, or even shorter periods such as a *prahara* (3 hours) or a *muhūrta* (48 minutes).

Fasting Combined with Self-observation :

The *poṣadhopavāsa* (fasting combined with self-observation) vow enjoins the lay-votary to observe fast and concentrate on pure thoughts on different holy days. It forbids bodily adornment including garlands, perfumes and ornaments. Sexual intercourse and worldly duties are also prohibited in this vow. Thus, it has four spheres of application : (1) food, (2) bodily care, (3) sexual intercourse and (4) worldly occu-

pations. With regard to food there are three possibilities : (1) a complete fast, (2) a fast in which the taking of water is permitted and (3) the taking of one meal a day. The vow may be carried out in any suitable place. The whole time should be spent in meditation, study, reciting scriptures and listening to religious stories, discourses etc. A suitable spot must be chosen, examined and swept either with a broom or with the flap of one's garment before voiding feces, urine, spittle and the like. Similarly, a proper sleeping-place must be chosen, examined and swept.

Sharing with the Guest :

The *atithi-saṁvibhāga* (sharing with the guest) vow makes it obligatory for the laity to give alms to ascetics. Four things are offered to the ascetic : food, implements, medicine and shelter. He must be offered pure food with a pure heart. Implements such as clothes, almsbowls, blankets, books, brooms and the like must be presented to him. He must be given wholesome and proper medicine. Suitable shelter must be provided for him. He is called guest because he comes on any day without any regularity or definiteness. He moves from place to place without transgressing his self-control. The lay-votary is forbidden to offer to the ascetic such objects by which living beings may be killed, by which harmful activities may be provoked, through which misfortune is occasioned or disease spread or as a result of which fear is inspired or the recipient ruined. Jainism enjoins the giving of food etc. not only to the ascetic but also to the very young and the very old, the blind, the dumb, the deaf, strangers from another land, sick people and the like. As an expression of compassion, one should help those who are in need. Nothing that is prejudicial to right belief and right conduct should be given. Offerings to the spirits of the ancestors and other superstitious gifts are prohibited. One should use his wealth indiscriminately to assist all who are in misery or poverty.

Voluntary Death :

The lay-votary as well as the ascetic courts voluntary death at the end of his life. This type of death is known as *sallekhanā, samādhi-maraṇa or paṇḍita-maraṇa.* When there are situations which render the observance of vows impossible, one should court voluntary death. Such situations include acute famine, physical weakness, incurable disease, calamity, approach of death and so on. The performance of voluntary death begins with a progressive withdrawal of food. It culminates in complete abstinence from food and drink. Confession and expiation of one's faults and forgiveness of all offences committed against oneself make a man fit for voluntary death. He should spend his last moments in contemplation and meditation. In these critical moments he should be steadfast to withstand the assaults of various troubles. He is required to put aside all affection and enmity as well as attachment and acquisitiveness. He should abandon all dissatisfaction, sorrow, fear, dejection and the like. He should be free from all the passions.

Sallekhanā or voluntary death cannot be called suicide, as there is no passion in it. Suicide is always committed under the sway of passion, whereas there is complete absence of passion in voluntary death. A person who kills himself by means of poison etc. is swayed by attachment, aversion or infatuation. But he who courts voluntary death is free from desire, anger and delusion. The absence of attachment and other passions is essential for the right performance of voluntary death. When some serious danger threatens the body, the votary tries to avert it in a righteous manner without violating his vows. In case it is not possible to avert danger to the body, he tries to safeguard his vows at least. Such a procedure cannot be called suicide.

Ascetic's Vows :

An ascetic is required to observe five great vows. He is also enjoined to practise the vow of abstention from taking

food and drink after sunset. The five great vows are pertaining to non-violence, non-falsehood, non-stealing, non-copulation and non-possessiveness. The ascetic is forbidden to commit any sin, subtle or gross. He is enjoined to refrain from all sinful activity, physical, vocal or mental. He should not commit a sin himself nor cause others to commit it nor approve of its committal by others.

Non-violence :

The vow of non-violence or non-injury (*prāṇātipāta-viramaṇa*) is the most important of all the vows. It is safeguarded by the vows of non-falsehood, non-stealing etc. Violence is defined as the severance of vitalities out of passion. The vitalities or life-principles are ten : five senses, energy, respiration, life-duration, speech and mind. Violence is condemned, as it causes pain and suffering to living beings. Mere severance of vitalities is not sinful. When an ascetic goes on foot with carefulness, sometimes small insects get crushed under his feet and die. Still there is no bondage of sin in his case. Really speaking, passion is the cause of sin. Mere passionate attitude even without the severance of vitalities constitutes violence. One who acts with passion or negligence commits sin whether death, injury, harm or trouble is caused to living beings or not. He who acts with proper care does not commit the sin of violence by mere injury.

Non-falsehood :

Speaking what is not laudable is falsehood. That which causes pain and suffering to living beings is not laudable, whether it refers to actual facts or not. Hence, the vow of non-falsehood (*mṛṣāvāda-viramaṇa*) includes the abstention from untruth spoken out of passion, and from truth, too, if it provokes the destruction of a living being. It enjoins the avoidance of harmful, harsh or cruel speech and the use of balanced language that gives satisfaction to all living creatures.

Non-stealing :

Taking anything which is not given is stealing. The vow of non-stealing (*adattādāna-viramaṇa*) enjoins that nothing that belongs to others is to be appropriated. Not even a blade of grass is to be taken if it belongs to someone else. Thus, the ascetic is forbidden to appropriate even trivial objects without asking permission. The connection of stealing or theft with violence or injury is established like this : Whoever takes the possessions of a man takes away his life, since they represent his external vital force giving him consolation. Thus, violence is a necessary concomitant of theft.

Non-copulation :

Copulation or unchastity comprises the activity of man and woman prompted by sexual desire. The vow of non-copulation (*maithuna-viramaṇa*) forbids the ascetic to embrace man or woman or any other creature out of sexual urge. Two reasons are generally advanced for the condemnation of all carnal contact : (1) In a moral sense the peace of the mind is disturbed by the increase of the passions of love and hate. (2) In a physical sense the sexual act is always accompanied by violence, as it is held that there are always present in the sexual organ of a woman numerous minute living creatures of which many perish during every act of coitus.

Non-possessiveness :

Possessiveness is defined as attachment to possessions. It is related to the acquisition and protection of possessions such as land, gold, silver, grain, livestock, furniture, jewels and so on. The vow of non-possessiveness (*parigraha-viramaṇa*) enjoins the ascetic not to accumulate possessions, not to indulge in attachment. Infatuation or attachment is at the root of all evils. The ascetic is required to be free from all attachment.

Avoidance of Night-eating :

Abstinence from taking food by night (*rātribhojana-viramaṇa*) is essential for the ascetic. It is known as the sixth vow and defined as the abandonment of the fourfold aliments by night out of compassion for living beings. The following are the fourfold aliments :

1. *Aśana*—all that is swallowed. Grains, pulses etc. come under this category.

2. *Pāna*—all that is drunk. Water, milk etc. form this variety.

3. *Khādima*—all that is chewed or nibbled. Fruits, nuts etc. come under this group.

4. *Svādima*—all that is tasted or relished. Pepper, ginger, betel etc. constitute this class.

The practice of night-eating is condemned vehemently by the Jaina authors on ethics. They argue that there exist many tiny insects completely invisible by night even when a lamp is lit. The food may be infested by such insects. Other organisms may also crawl or flutter into it. At night anything, for instance moths, mice, snakes, bones or hairs, may fall into the bowl of food. Where food is cooked and the platters are washed there is even greater violence by night. Thus, the practice of taking food by night provokes great destruction of living creatures. It is also said to be responsible for many diseases. The ideal ascetic takes food once a day. The next best eats twice. No ascetic will take food after sunset and before sunrise.

Essential Duties :

Normally an ascetic should divide the day into four equal parts and fulfil his important duties in them. In the first part he should study, in the second he should meditate, in the third he should go on his begging tour and in the fourth he should study again. He should divide the night, too, into four equal parts and perform his essential duties in them.

In the first part he should study, in the second he should meditate, in the third he should sleep and in the fourth he should study again. Thus, out of the eight parts of a day and night four are mainly for study, two are for meditation, one is for food and drink and one is for rest. Study includes reading or recital, questioning, repetition, pondering and religious discourse. Meditation or contemplation should be inquisitive and metaphysical.

In the first quarter of the first part of the day the ascetic should inspect his implements, pay his respects to the superior and then begin to study. In the third part he should beg food and drink for any of the following six reasons:

1. To quench hunger and thirst, 2. to serve the teacher, 3. to observe the rules of self-control, 4. to comply with the rules about walking, 5. to save one's life and 6. to meditate on the Law.

The ascetic may omit to beg food for the following six reasons:

1. In case of illness, 2. in case of a disaster, 3. to preserve one's chastity, 4. out of compassion for living beings, 5. in the interest of penance and 6. to court voluntary death.

In the fourth part of the day the ascetic should put away his almsbowl after having taken his meal and begin to study. In its last quarter he should pay his reverence to the superior and after having performed expiation of sins (transgressions) concerning the day (*daivasika pratikramaṇa*) he should inspect his lodging. He should also inspect the place where his excrement and urine are to be discharged. Similarly, he should perform expiation of sins concerning the night (*rātrika pratikramaṇa*) in the last quarter of its fourth part. He is, as a rule, required to abstain from all killing, lying, stealing, sexual intercourse and attachment.

Correct Behaviour :

Monks (at least two in a group) should be content to live in a burial-place or cremation-ground, in a deserted

house, below a tree, in solitude or in a place prepared for somebody else. They should live in a pure place which is not too much crowded and where no women live. Nuns (at least three in a group) should live in a pure and protected place which is not much crowded and where no men live.

The ascetic should not build a house nor cause others to erect one. The same holds good with the cooking of food and drink. Since he lives on alms, he should beg and not buy. He should not engage in buying and selling. He should collect his alms in small parts according to rules. He should contentedly go on his begging tour whether he gets alms or not. He is enjoined to eat not for the sake of pleasant taste but for the sustenance of life. Though overcome by thirst, he should not drink cold water, i. e., water having life (*sacitta*), but try to get distilled water, i. e., water without life (*acitta*). If he suffers from cold, he should not long for fire etc. to warm himself. If he suffers from heat, he should not long for a bath and the like. At one time he may have no clothes, at another he may have some. Under no circumstances he should complain about it. If he falls sick and suffers pain, he should cheerfully bear the ills that attack him.



9. Art and Architecture

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CHAPTER IX

ART AND ARCHITECTURE

The contribution of the Jainas to art and architecture is great. It has enriched the whole body of Indian art and architecture. It has also provided certain special forms, symbols etc. The Jainas are justly famous for their patronage to art and architecture. By Jaina art and architecture we mean specimens of art and architecture created under the patronage of the Jainas. The earliest historical reference to some forms of Jaina art is associated with king Khāravela of Kaliṅga. The earliest known Jaina architecture belongs to the Mauryan period.

Jaina Iconography :

It is generally agreed that originally Brāhmaṇical iconography did not include idol-worship or image-worship. As regards non-Brāhmaṇical iconography, it seems that the introduction of image-worship of the Jina was earlier than that of the Buddha. In other words, the introduction of image-worship in Jaina iconography was probably earlier than that in Buddhist iconography.

Even in Jaina iconography, introduction of the Jina-image, i. e., the image of a *tīrthaṅkara*, seems to be a later development. No Jaina canonical text refers to images of or shrines dedicated to any of the 24 *tīrthaṅkaras*. They mention a number of *caityas* (shrines) which were dedicated to Yakṣas. There is a general reference to *arhat-caitya* (*jina-caitya*) in the Vyākhyāprajñapti (Bhagavatī) and Upāsakadaśā Aṅga Sūtras. The Jñātādharmakathā makes a general reference to the worship of Jina-images by Draupadī. We come across descriptions of eternal images (*śāśvata pratimās*) in the Rājapraśnīya, Sthānāṅga and Jīvābhigama Sūtras.

Scholars are of the opinion that at least up to the beginning of the fourth century B. C. image-worship of the Jina did not become popular among the Jainas. The highly polished mutilated torso of a Jina-image obtained from Lohanipur (near Patna) shows that in the third century B. C. or slightly earlier worship of the Jina-image had started. References to the worship of Jina-images are very few in the Jaina canonical texts. Even these passages might have been composed in a later age like so many other passages. This suggests that image-worship of the Jina might not have existed during the age of Lord Mahāvīra or his immediate successors.

Earliest Jaina Icons :

Two torsoes of Jina-images obtained from Lohanipur are the earliest known Jaina icons belonging to the Mauryan period. One of them is highly polished, whereas the other is unpolished. Along with these torsoes were discovered from the foundations of a square temple a large quantity of bricks and a worn silver punch-marked coin. The torsoes represent some *tīrthaṅkaras* and the foundations form the earliest excavated site of a Jaina temple. The Mauryan king Samprati is regarded as a great patron of Jainism. He is well-known as a builder of numerous Jaina temples. There is, however, no archaeological evidence in this regard.

Two Jaina Caves :

Two caves excavated in the Udayagiri and Khaṇḍagiri hills in Orissa are noteworthy Jaina relics of the Śuṅga period. The Hāthīguṁphā is an extensive natural cave which was improved by the Jaina king Khāravela of Kaliṅga. The Rānīguṁphā is the most spacious and elaborately carved of all the Orissan caves. It has fine sculptured adornments which include fighting scenes, the hunting of a winged deer, the carrying off of a woman and the like. The cave consists of two storeys, each originally provided with a verandah.

Jaina Stupa :

The remains of a Jaina *stūpa* of brickwork and two ruined temples have been excavated in the Kaṅkālī Ṭīlā (mound) at Mathura. A second century A. D. inscription has been found in the mound. This inscription says that the *stūpa* was built by gods. The meaning suggested by this type of belief is that at that time the *stūpa* was regarded to be of immemorial antiquity. The Vividha-tīrtha-kalpa (14th century A. D.) says that the *stūpa* was repaired in the time of Lord Pārśva (877-777 B. C.) and renovated by Bappabhaṭṭi Sūri after a thousand years. It was built in honour of Lord Supārśva, the seventh *tīrthaṅkara*.

The sculptures as well as the inscriptions found at Mathura are of much interest for the history of Jainism. There exists an *āyāgapaṭa* or tablet of homage which was sculptured in relief and erected in a temple for the purpose of adoration. The inscription on the tablet begins with the words 'Adoration to the Arhat Vardhamāna' and indicates that it was the gift of a courtezan named Vasu, the daughter of Loṇaśobhikā. The main representation is of a Jaina *stūpa* which stands on a high platform surrounded by a railing and is approached by nine steps leading up to an ornamental gateway. There is another such tablet which has in the centre a figure of a seated Jina surrounded by various symbols.

Rajgir Temple :

There is a ruined temple on the Vaibhāragiri (hill) at Rājagṛha (Rajgir). It consists of a central chamber surrounded on all sides by a row of cells. On a lower level than that of the main building there is another shrine which has a seated image of Lord Neminātha, the twenty-second *tīrthaṅkara*. The accompanying inscription is in Gupta characters. The conch symbol flanks either side of the *Dharmacakra* (Wheel of Law) in the centre of the pedestal.

Akota Jaina Bronze :

A Jaina bronze belonging to the Gupta period (5th century A. D.) has been discovered from Akota (near Baroda).

It is a standing image of Lord Ṛṣabha, the first *tīrthaṅkara*. Its pedestal is lost and it is badly mutilated at the back, hands and legs. It is the earliest known Jina-image with a *dhotī* (lower garment). A large number of Jaina bronzes belonging to the period between the 6th and 11th centuries A. D. have been found in the Akota hoard.

Ellora Jaina Cave Temple :

The *Indra-sabhā* at Ellora is the best of the known Jaina cave temples of the medieval period. It is cut out of the solid rock. The courtyard is protected by a rock screen wall facing the south. In the east is a chapel with two pillars in the front and two at the back. Entering the courtyard, on the right is an elephant on a pedestal and on the left is a monolithic column, now fallen, surmounted by a quadruple image of a *tīrthaṅkara*. In the centre is an elaborate square porch over another quadruple image. A sort of double verandah gives access to the lower hall of the temple. There are two large images of Lord Śānti, the sixteenth *tīrthaṅkara*, at one end of the verandah. At the other end is a stone stairway leading to the upper hall. Both the halls are adorned with pillars. The walls of the upper hall are filled with sculptured Jina-figures. Among the sculptured figures the most prominent are Lord Pārśva, Lord Mahāvīra and Gommaṭa (Bāhubali).

Colossus of Gommatesvara :

Jaina architecture in South India is represented by two types of shrines : *bastis* and *bettas*. The *bastis* are regular temples containing images of *tīrthaṅkaras*. The *bettas* are open-air courtyards on the summits of hills containing colossal images of Gommaṭeśvara. Gommaṭa or Gommaṭeśvara is another name of Bāhubali, the son of Ṛṣabha, the first *tīrthaṅkara*.

At Śravaṇa Belgolā (62 miles from Mysore) there is a colossus of Gommaṭeśvara on the summit (470 ft. above the

plain) on the Vindhyagiri hill. The huge image stands majestically in almost perfect state of preservation in spite of its antiquity. Its height is 57 ft., the breadth across the shoulders is 26 ft., the toe is $2\frac{3}{4}$ ft. long, the middle finger is $5\frac{1}{4}$ ft. long, the height of the heel is $2\frac{3}{4}$ ft., the lobe of the ear is $5\frac{1}{2}$ ft. in length and the waist is 10 ft. The figure is nude and stands erect facing north. It is cut out of the solid rock. This enormous statue is clearly visible within the radius of 15 miles from Śravaṇa Belgolā (Jainbidri). The ascent is made by nearly 500 steps hewn in the granite.

We learn from the inscriptions at the side of the statue that Cāmuṇḍarāya caused this image to be made. He was the famous minister of Rājamalla or Rācamalla who ruled from 974 to 984 A D. It seems certain that the statue was hewn out about 983 A. D. The surrounding cloister was built in 1116 A. D.

Temple of Parsvanatha at Khajuraho :

Khajurāho was one of the important centres of Jainism in North India. Of the temples standing there about one-third are Jaina. The largest and finest of all these Jaina sanctuaries is the temple of Pārśvanātha. Like most of the temples it appears to have been erected between 950 and 1050 A. D. It is about sixty-two feet in length and half that in breadth. The outside walls are adorned with numerous bands of mouldings and three horizontal rows of sculptured statues.

Dilwara Jaina Temples :

In an area known as Dilwara on Mount Abu there stand four principal Jaina temples of which two are most famous and in certain respects remain unsurpassed in India which is well-known for such works. The older of the two, known as Vimal Vasahi, was built in 1031 A. D. by Vimal Shah, a wealthy Jaina householder. It was dedicated to Ādinātha (Lord Ṛṣabha), the first *tīrthaṅkara*. The other temple was built in 1230 A. D by Tejpal and Vastupal, two wealthy

Jaina brothers. It was dedicated to Neminātha (Lord Ariṣṭanemi), the twenty-second *tīrthaṅkara*. Vimal Shah, Tejpal and Vastupal were ministers of Gujarat.

The two temples are similar in plan. They are relatively plain on the exterior but surprisingly rich in interior adornment. Both are constructed entirely of white marble. The setting of these temples on the hill at a height of more than four thousand feet is most picturesque. Each of the temples stands in a rectangular walled area surrounded by recesses with statues of *tīrthaṅkaras* and other deities. The central structure is a cell with a pyramidal roof. Connected with this cell is a closed hall. In front of this hall is an extensive open portico or assembly hall decorated with free-standing columns and a beautiful dome supported by eight pillars. The beautiful ornamentation of these sanctuaries is astonishing. The minutely carved adornment of their ceilings, pillars, doorways, panels and niches is marvellous. The crisp, thin, translucent, shell-like treatment of the marble is simply surprising. The work is wonderfully delicate and extraordinarily delightful.

Temple-cities :

Śatruñjaya (near Palitana) in Gujarat is the most famous temple-city. It has more than five hundred shrines in separate enclosures. The total number of images of *tīrthaṅkaras* exceeds five thousand. Some of the sanctuaries are as old as the tenth century. The temple of Ādinātha (Lord Ṛṣabha) in the Vimalavasi Tunk was built in 1530 A. D. upon the site of another older temple erected in 960 A. D. An image of Puṇḍarīka in a small cell of the temple is one of the most beautiful specimens of the tenth century sculpture. A small shrine built by the Nagarseth of Ahmedabad in 1840 A. D. is a pillared hall of unique design with external verandahs. The floor is divided by twelve piers into nine small squares. The domes of the roof are supported by arches between these piers. It has entrances from all the four sides, the principal being on the west. Some temples at

Śatruñjaya have undergone repairs and renovations several times.

Girnar (near Junagadh) is another famous temple-city in Gujarat. The Neminātha temple is the largest and perhaps the oldest of all the Jaina temples here. An inscription upon it records that it was repaired in 1278 A. D. The temple stands in a quadrangular courtyard (195 × 130 feet). It is surrounded by about seventy cells, each containing a seated image of a *tīrthaṅkara*. The temple itself consists of two halls with two porches and a cell with an image of Neminātha (Lord Ariṣṭanemi).

The Vastupal temple (about 1230 A. D.) is a triple structure composed of three separate shrines. Leading out of the three sides of the cetral hall, the fourth side forms the entrance. The central shrine is dedicated to Mallinātha, the nineteenth *tīrthaṅkara*. The northern shrine contains a representation of Mount Meru. The southern shrine represents Mount Sammeta.

Caumukha Shrine of Adinatha :

Ranpur or Ranakpur (Jodhpur-Rajasthan) is famous for its *Caumukha* (*Caturmukha*—four-faced) shrine of Ādinātha built in 1439 A. D. The temple is also known as Caturmukha-Yugādīśvara-Vihāra and Tribhuvanadīpaka-Caturmukha-Jinālaya. It covers a space of over forty thousand square feet. It consists of twenty-nine halls containing as many as four hundred and twenty pillars, the designs of no two of which are alike. The entire complex is erected on a lofty plinth surrounded by a high and solid boundary wall. It is, in fact, an aggregation of shrines symmetrically disposed around a central one. The interior contains a variety and multiplicity of well-proportioned parts. It presents unending vistas of columns interrupted at intervals by open courts and illuminated by direct and reflected light arrangements.

Wall-painting :

There are traces of paintings in one of the Jaina caves near Bhubaneswar in Orissa, assignable to the 1st century B. C. The earliest reference to Jaina painting occurs in the Hāthīgumphā inscription of King Khāravela (161 B.C.). Some important Jaina paintings belonging to the 7th century A. D. have been discovered at Sittannavasal near Tanjore. They are preserved on the ceilings, capitals and upper parts of the pillars of a rock-cut Jaina temple. The fresco adorning the entire ceiling of the verandah of the shrine is most important as well as most interesting from the artistic viewpoint. It shows a tank covered with lotus-flowers and also depicts fish, geese, buffaloes, elephants and three men. The men are depicted in a very attractive way. They are shown holding lotuses in their hands. The pillars show figures of dancing girls. These paintings are not essentially different from the contemporary ones at Ajanta.

There are remains of beautiful wall-paintings in a Jaina temple at Tiruparuttikunram or Jina-Kāñcī (Conjeevaram). The Jaina monastery in the village of Śravaṇa Belgolā is adorned with various frescoes.

Miniature Painting :

Adornment of scriptures with miniature paintings was another interesting development in the artistic expression of Jainism. A school which produced such paintings started flourishing in Gujarat and Rajasthan in the beginning of the 12th century and continued for many centuries thereafter. The texts most frequently chosen for adornment were the Kalpasūtra, the Kālakācāryakathā and the Uttarādhyayanasūtra.

The earliest known examples of Jaina miniature paintings are the decorative roundels in the palm-leaf manuscripts of the Niśīthacūrṇi, dated 1100 A. D. The two miniatures in a palm-leaf manuscript of the Jñātādharmakathā and other

Aṅga texts, dated 1127 A. D., are more significant. The finest Jaina miniatures (palm-leaf and paper) belong to the fourteenth and fifteenth centuries. Most of these paintings are relating to the Kalpasūtra and the Kālakācāryakathā. The history of the Jaina art of painting comes down to modern times, particularly in the specimens of illustrated scrolls of invitation (*vijñaptipatras*) sent to Jaina preceptors by the Jaina community of a town or village requesting them to come and visit their place or to spend the next rainy season there. The earliest known specimen belongs to the 17th century A. D. Paintings on cloth are available in the form of *paṭas*. The earliest known *paṭa* belongs to 1354 A. D.



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